Quakeriſm Expos'd

TO

Publick Cenſure,

BY

A Brief Narrative of the Proceedings between ſome of the *Norfolk Clergy* and the *Quakers*, at a late Conference at *Weſt-Dereham* Church; wherein is ſet forth the *Quakers* Challenge, the *Clergies* Charge, and the Gentry's Petition, prepar'd ready to Preſent to the

PARLIAMENT.

ALSO,

A Brief Anſwer to Four of the *Quakers* Books and Papers relating to the ſame.

All Publiſh'd to prevent falſe Reports.

By *FRANCIS BUGG.*

Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that Woman Jezebel, *which calleth her ſelf a Propheteſs, to Teach and Seduce my Servants,* Rev. 2. 20.

LONDON, Printed for the Author: And are to be ſold by *J. Robinſon* at the *Golden-Lion* in St. *Paul's* Church-Yard. And *H. Rhodes* at the *Star* in *Fleet-Street.* 1699.

Quakerism Exposed

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Publick Censure,

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THE PREFACE TO THE READER.

HAving heard many and various Reports concerning the Conference at West-Dereham in Norfolk, between some of the Clergy and the Quakers, as well as seen several Books written on both sides; and being then and since an Eye and Ear Witness to most of the Transactions touching the same, I thought it highly necessary to give a Narrative of the most considerable Passages, to prevent Mistakes, and to remove Doubts, which by the Quakers last Book, Intituled, A Defence of the People called Quakers, &c. Published April, 1699. may be fomented and carried on. And first, The Quakers still urge, that they were not the first Challengers, and this in excuse of themselves: Now whether first or last is not much to the purpose; but that they were the first Challengers, is Apparent even from their own Book, A Defence, &c. p. 50. where they confess themselves, That some of their Friends sent a Paper in writing to Mr. Parke, Minister of the Parish, which was delivered by one Lilly, to him in the Church, the Contents of which was to have a Conference, or Dispute with him: And since that, even in May last, several do Certifie (tho

mincingly) that they have Publickly Charged him with Lies, &c. The excuse which this J. Tithill, *and* J. Browne *make for this Publick Challenge, given him in writing in his Parish-Church, is,* That Somebody had told the Quakers, that their Minister had preached, That the Quakers had not read in a Bible this Forty Years; And that they did not care if all the Bibles were burned.

But who this Somebody is, they do not tell, that's a Secret; i. ē. *whether Somebody or Nobody: However it was at Second or Third Hand*; *and perhaps they heard so too. Wherefore I will suppose he said, they had not read the Bible in their Meetings this Forty Years*; *and then 'tis so true, that they have not the face to deny it. But for him to say, they had not read in the Bible this Forty Years, cannot be supposed. For if I were in* Turky, *I should certainly read their* Alcoran; *tho' if I lived there, and we had a Christian Congregation, I should never desire it to be read in our Meetings, for Worship*; *but rather call it Dust, Death, and Serpents Meat, and testifie as much against the reading it*; *the Divine Authority of it*; *and its being a Rule for Christians*; *as the Quakers have against that of the Holy Scriptures: And as to his saying, you did not care much if the Scriptures were burned, he had some reason for it, since* George Fox, *their great Apostle, said, in his* Truth's Defence, *&c. p.* 2, 104. We may as well Condemn the Scriptures to the Fire, as the Quakers Books and Queries, *&c. And if so, he had some reason for what he said, especially if he had read* The Snake in the Grass, *where there is a proof from Matter of Fact.*

But Secondly: There may another Reason be given, viz. There was one A. S. *a Papist, that wrote a Book, Stil'd,* The Reconciler of Religions, *&c. wherein he had reflected upon the Quakers, (we see Kindred some-*

sometimes fall out) *then* Josiah Coale *in Vindication of the* Quakers *Infallibility, against that of the* Pope, *he writes an Answer; he calls it* The Whore Unvailed, *&c. here the Kettle calls the Pot Black A-But the said* J. Coale *having Answered what related to the Quakers, he very fairly recites the Fourteenth Chapter of* A. S's *Book; and as a Factor for* Rome, *there leaves both the Protestant Ministers, and their Bible condemned, and he poor Saint had not a word of Excuse for either. But that I may not impose upon my Reader, see* p. 115. Consider with your selves (*says* A. S.) how deplorable a thing it is, to see such Hypocritical Intruders to stand in a Pulpit with such a BRAZEN-FAC'D BOOK, as is their UNJUST, CORRUPT and PERVERSE BIBLE in their Hands, *&c. Now after this Quaker had been at the pains and charge to Print this Fourteenth Chapter, thereby, like one of* Rome's *Factors, to set forth her Ware; Did he Answer it? Did he Defend the Bible, which they now pretend to value above all Books in the World? No such matter; not a word on't; and gives you his Reason why; which is, He is not concerned in Vindicating either the Protestant Ministers, or their Bible: But that you may have his own words for it, see* p. 104. I find the rest of his Book (*says* J. Coale) consists of divers Arguments, in which he Controverts with their Ministers and Bibles, whose Cause I am not Ingaged in; therefore it doth not concern me to Answer his Charges against them; *i. e.* Bible and Ministers, *&c.*

If this Quaker had been but wise enough to have passed silently by this Fourteenth Chapter, he had not given that just occasion of their slight they put upon the Bible: But for him to print the whole Chapter, and having thus exposed the Holy Scriptures to Contempt, then for the Quakers to say, they are not concerned

cerned in the Vindication of it, against the Impious Character of the Papists; as, A Brazen-fac'd Book, an Unjust, Corrupt and Perverse Bible; *this shews a Wilful and Blasphemous Contempt of the Scriptures.*

But besides all this, it affords another strong Argument, against the Quakers Slight and Contempt they put upon the Holy Scriptures, notwithstanding their late new Creeds, (of which the Authors believe not a word; no, no more than Arius *did the Faith of One Substance; and therefore Mr.* Parke *did well to preach zealously against such Heresies:) as also notwithstanding their late Book,* The Defence of, *&c. where they say,* p. 15. We esteem the Holy Scriptures of the Old and New Testament, the best Book in the World, *&c. which cannot be; for if they did really esteem it the best Book in the World, can any Man of Sence believe, that the whole Body of the Quakers would first print this Book of* Josiah Coale, *about 1660. and then by a joint Consent of their Second Day Meeting, have Reprinted it again in his Works; and not only so, but Recommend it into the World, by the Approbation, and Epistles Commendatory, of* Geo. Fox, Geo. Whitehead, W. Penn, *and* Alexander Parker, *Four of their Renowned Champions? I say, can any one Man that lives upon God's Earth, think that the Quakers esteem the Bible to be the best Book in the World, whilst they not only call it* Dust, Death, Serpents Meat, Beastly Ware, *&c. themselves, in their most Noted Books? But also as an Additional Argument, after* Coale *had Answered the Reflections the Papist had cast upon the Quakers, then to Print an Entire Chapter, wherein the Papists had Railed and Raved against the Publick Ministers, and* their *Bible, saying,* The Bible is a Brazen-fac'd, Unjust, Corrupt and Perverse Book, *&c. and then to leave this Chapter, thus recited, with the*

Holy

Holy Scriptures thus Contemptuously Treated, and Blaſphemed; and then to tell us, p. 104. I find the reſt of his Book (*meaning the Fourteenth Chapter*) conſiſts of divers Arguments with Sectaries, and their Bibles, and Miniſters, *&c.* whoſe cauſe I am not ingaged in, therefore it doth not concern me to Anſwer his Charges againſt them. *No! not concern them to beſtow* 5 s. *in Vindication of the beſt Book in the World! How then comes it to paſs that you ſpend ſo many Thouſands of Pounds in the Vindication of your own Books? No, no,* John Fiddiman, *this Linſey-woolſey Garment will not do; for 'tis plain that you rank the Bible with the Publick Miniſters:* Their Miniſters, their Bible, *&c. And you thereby as plainly diſclaim an Intereſt in the one as in the other; and your not reading the Scriptures in your Meetings, whilſt you frequently read your own Epiſtles: Theſe,* John, *are Two ſuch undeniable Arguments of your Hypocriſie, as nothing but an ingenious Retractation of your Horrible Errors, can ever ſatisfie the World that you are ſincere. As to Mr.* Parke's No Penny, no Pater Noſter, *hold thy Peace, even thy ſelf,* John, *and conſider how thou art got up ſince thou wert a Preacher; come,* John, *Men do not live on the Air: I muſt confeſs your Fund, or Common-Stock, may blind Fools, but Men of Sence ſee through the wickedneſs of it: For Mr.* Parke *is left to a Rule in his Preaching; he muſt ſpeak according to the Scriptures, or elſe he is Suſpended: But the Quaker Teachers have their Eye to their* Dagon, *their Fund; they muſt Preach to pleaſe the Second Day Meetings, or elſe no Penny for them; I know that,* John; *yet I will not call thee* Judas.

And thus much in Anſwer to the Reaſon objected by the Quakers, *how they became the firſt Challengers; tho' by the Rule of Contraries, by which Wind they commonly ſail, they ſay this is no Challenge, this*

was only a Paper sent him into the Church, to tell him, they had a Desire to have a Conference, &c. Well, but the Quakers *leap over this Diminitive Challenge of theirs, as also that in* May *last; and now they come,* p. 51. ib. *to* Fran. Bugg's *Challenge,* August *the* 10*th,* 1698. *and tell a Story of* Mr. *Parks* sending *Fran. Bugg's* Printed Challenge, not only to a *Quaker's* House, but to *Sam. Cater's, (as if he were no Quaker)* so now you have done well, to be ingenious, and confess your Act; for now the Challenge lyes at your Door, *&c.* p. 52. ib.

Well, do it so? Then let's remove it again, for 'tis not impossible to come after you, and set to right what you set wrong. 1. *Then observe, that I* Fran. Bugg *challeng'd the* Quakers, *as above told, this I confess, and the Clergy never did deny it; and I believe the Clergy did so far join with me, as that they were willing to see the Trial between us; and a Reason they had; for the* Quakers *had reported, that what I had wrote was false, only a Pack of Lies and Forgeries: And this indeed, if the* Quakers *could have made to appear, I am perswaded, that even those Clergymen, that did accompany me, would have been on the* Quakers *Side, and have testified against me, and this had been to their Advantage. Nay, besides all this, I proffer'd to burn my Book, as a Witness against my own Injustice, if they proved one Quotation false. Well, all this would not prevail with the* Quakers *to join Issue with me; no, by no means; for they knew I had Matter of Fact, which they were not able to resist; and this encouraged them to turn from me, and challenge the Clergy, as by their own Letter, Reprinted in this their own Book,* p. 25, 26. *is as clear as the Sun that shines at Noon-day: An Abstract of it is thus;* If you think you have Matter to charge us withal, let us have your Charge under your own Hands, and appoint Time and

Place

Place convenient, and we, or ſome other of us, will meet you as publickly as you pleaſe —— any of you all —— of your Cloth, —— and ſtand a Publick Trial: But we reject *Francis Bugg's* Charge, *&c. Now this Letter was ſent to the Clergy*, Sept. 7. 1698. *But this being the Letter of Challenge, the* Quakers *have left out the Date of it, on purpoſe to deceive their Readers, or elſe why did they not date that as well as their other. Well, but this Challenge being ſent, and the Clergy not returning ſuch an Expeditious Anſwer as they expected, they then boaſted Ten or Twenty Miles about, that the Prieſts were routed; and being in hopes to find them unarmed with the moſt proper Weapons to deal with the* Quakers, *they gloried greatly in their Conqueſt; but at length, viz. the 27th of* October, *a Letter came from Mr.* Meriton, &c. *to* John Hubbard, &c. *and by this time they underſtood, that they had got ſome of the* Quakers *Books, I mean of that ſort that they teach their Children, and read in their Meetings, to inſtruct their Proſelytes in the right Notion of* Quakeriſm; *but then indeed they flew like Lightning, deny'd their Challenge, and every thing indeed that was reaſonable, as in* p. 32, *to* 35. *herein you may ſee at large: And when the Gentry ſaw how they ſhuffled, and avoided coming fairly on, at the Diſpute, they then did draw up a Petition to the Honourable* Houſe of Commons, *to examine them, and ſo left it to their Wiſdoms; but by Reaſon of the Shortneſs of the Seſſion, Multiplicity of Buſineſs, and other Prudential Reaſons, it was not preſented; nor will I enlarge on their Paper which they preſented, only thus much I would obſerve to my* Reader, *and from their own Book,* A Defence, *&c. The* Quakers *were the firſt Challengers, and that at ſeveral times; next I challenged them, is true; nor will I deny, but that the Clergy were willing to ſee*

those things fairly proved, which I had objected against them; next it is as plain, that they turned their Challenge upon the Clergy, in hopes to find them unprovided with Matter of Fact: But missing of that, 'tis as plain, that they shuffled, and used all foul play imaginable, to avoid the dint of their Charge: And lastly, their boldness to say, after I had so highly Charged *them; and also the Clergy, upon reading their Blasphemous Books, so vehemently* Recharged *them; and upon the whole matter, the Gentry, as the last Lawful means, Petitioned the Honourable House of Commons to Examine them; that then they should say,* If it, (i. e. *the Petition*) and Books Presented, have Weight enough with our Superiours (i. e. *the Parliament*) to expect a fresh Defence of our Principles and Practices, we shall be ready, for their satisfaction, once more to Vindicate them both, *&c.* Otherwise, we take leave to say, would not deserve our Notice, since we have already Repeatedly Answered their Objections in Print, *&c. And that the Reader may see of what Import their Printed Answers are, I have subjoined a Brief Reply to one of their Answers to my Book, Intituled,* The Pilgrim's Progress from Quakerism to Christianity, *&c. by* Ann Docwra. *And this leads me to make some Observations upon my Charge and Challenge, Dat.* Aug. 10. 1698.

First then, the Contents of my Charge was as follows, Viz.

1. *That the Quakers deny Jesus of* Nazareth.

2. *That they deny the Scriptures, by speaking Contemptuously of them.*

3. *That they Exalt their own Sayings and Writings above the Scriptures.*

4. *That they undervalue the Death and Sufferings of Christ.*

5. *That*

5. *That they Exalt their own Sufferings as greater, and more unjuſt, than the Sufferings of Chriſt, his Apoſtles and Martyrs.*

6. *That the Quakers Books, which thus teach, are Blaſphemous and Idolatrous.*

And at the Second Days Conference, the Ninth of December, 1698. *I offer'd to prove this Charge upon them, having given* Geo. Whitehead, *&c. timely Notice thereof; but the Quakers preſent would not undertake a Vindication: However, I went through all my Quotations, neceſſary to prove the ſaid Charge, there being* R. Aſhby *my Opponent, and another Quaker, one* Gooch, *upon our Scaffold, to ſee that my Manuſcript was read fairly, and truly out of their Books, as well as divers Clergymen, and Gentlemen, as Superviſors: Wherefore to avoid Repetition, until a more ſeaſonable opportunity offer it ſelf, I ſhall Recite a Certificate which Four Clergymen gave me,* viz.

WHereas the Quakers in ſome of their Books, in Anſwer to *Fra. Bugg*, have charg'd him with Forgery in falſe Quotations; and that many of them were taken out of Books which they pretended they had not: This is to Certifie, that the ſaid Books, ſo many as relate to the ſaid Charge, were produced in the Church of *Weſt-Dereham*, before Two Juſtices of the Peace, and other Gentlemen, there preſent, and many of the Quakers; where the Quotations were exactly Examined, and found to Agree in every Particular, as to Book and Page, being openly read: And we, whoſe Names are hereunder written, do Teſtifie the ſame; who, together with one *Gooch*, a Quaker, did Superviſe the Books, while *Fra. Bugg* read the ſame out of a written Paper, drawn up to that purpoſe.

In Witness whereof, we have set our Hands, this Ninth Day of *December*, 1698.

Edm. Wace, Rector of *Hilborough*.
J. Meriton, Rector of *Boughton*.
Tho. Rowell, Rector of *Great Cressingham*.
J. Badcock, Curate of *Mildenhall*.

This I think may serve at present, since most of the Quotations are recited in this Book, and those presented to the Parliament; and am still willing, whenever Geo. Whitehead, *&c. will give me a Meeting, pursuant to the Terms,* p. 11. *and* p. 172. *of my* Pilgrim's Progress, *&c. to prove* de novo *the said Charge, if they think it has weight enough to require their clearing themselves; till then, let them know, it was so fully proved on the* 9th *of* December, 1698. *that it will stand over their Heads as a Testimony of their Self-condemnation, and great Apostacy from the Truth of the Christian Religion.*

I come next to take some Notice of some Scriptures they have inserted in the Title Page of their Book, A Defence, *&c.*

And *Judas Iscariot*, one of the Twelve, went unto the Chief Priests to betray him: And when they heard it, they were glad, and promised to give him Money. *Mark* 14. 10, 11.

Now it is obvious, what Interpretation and Observation they would obtrude upon these places, and upon their Disciples; which shall be my next business to Examine.

First then, they would make the World believe, that the Clergy hired me, and gave me Money to betray the Quakers into their Hands; and consequently, That Francis Bugg *is the* Judas, *the Clergy the Unbelieving* Jews, *which Murther'd the Lord of Life and Glory, and that the Quakers are the Innocent* Jesus.

2. *I never went to the Clergy, to betray any one Truth of the Gospel; nor did they ever hire me, or give me Money on such a wicked Account, neither are the Quakers Jesus, but a Limb of the Synagogue of Satan: And to make it plain that they do so mean, viz. that they are the Persecuted Jesus, see their Book,* A Word of Reproof to my Fellow-Soldiers, *&c. by* Edw. Billing, *a noted Quaker, Printed 1659. p. 79.* '*Here fol-*
'*loweth some Signs, Examples, and Judgments for the*
'*Accursed Generations, who desire a Sign; but they*
'*are Miracles to them that believe, and let such reach*
'*hither their Hands, and with me feel and see the*
'*Wounds, that the Lord of Life hath received in his*
'*Members. And to confirm this Blasphemy, see* Ed. Burrough's *Works, p. 273.* '*The Sufferings of the*
'*People of God* (Quakers) *in this Age, is greater*
'*suffering, and more unjust, than in the Days of Christ,*
'*or his Apostles:——What was done to Christ, or his*
'*Apostles, was chiefly done by a Law, and in great*
'*Part by the Due Execution of a Law,* &c. *See* Sol. Eccles *Letter to* Robert Porter, '*The Blood of Christ*
'*was no more than the Blood of another Saint.—That*
'*Finite Impotent Creature, saith* Will. Penn, *in his* Sandy Foundation, *p. 20. And says* W. Smith *in his Works,* p. 307. '*What was his* (Christ's) *Per-*
'*son, being Mean and Contemptible to them,* (his Di-
'sciples) *more than another Person. See* Fox's Great Myst. *p. 250.* '*The Devil was in thee, thou saist*
'*thou art saved by Christ without thee, and so hast*
'*recorded thy self to be a Reprobate,* &c. *Thus have I shewed, that they both equal themselves and their Sufferings to the Person of Christ, His Blood and Suffering. No marvel then that they account all that oppose them* Judas *and the* Jews.

But 3dly, *As in other things, so in this, they miss the Matter, viz.* And *Judas Iscariot,* one of the Twelve, went unto the Chief Priests, to betray him

unto

unto them. *But it was not so with me, I did not first go to the Priests; but whilst amongst the* Quakers, *I wrote four Books against their Errors, and so continued from* 1678, *to* 1697. *and gave Money for Paper and Printing, that so I might discover their Errors the more fully, and I thank God I have been instrumentally serviceable herein, insomuch, as that I have put to Silence the Ignorance, (or Wickedness) of Foolish Men, until at last they are forced to call to their Assistance an old Woman; but how far that will tend to their Honour, Time will declare; in the mean time read* 2 Cor. 11. 13, 14. *where St.* Paul *describes this sort of false Pretenders,* viz. For such are false Apostles, deceitful Workers, Transform themselves into the Ministers of Christ: And no marvel *(says he)* for Satan himself is transformed into an Angel of Light.

I now shall give a taste of Anne Docwra's *former Opinion of* G. Fox *and his Party,* G. Whitehead, &c. 1. *Out of a Printed Broadside, intituled,* The New Projecting Formalist Characterized, *&c.* 'I 'know it is common *(says she)* with some of them, in 'their Books of Controversie, to put the Names of such 'Persons, as they account their Vassals, both to Certificates and Books, sometimes without the Consent of 'the Parties, whose Names are inserted, and sometimes with Consent, thro' slavish Fear, of having 'their Trades obstructed, and they ruined of their 'Livelihoods, or Reputations, by Publick Defamation —— Two Years ago I saw a small Book, in Octavo, i. e. The Liberty of an Apostate Conscience, 'it was notably worded by an able Penman, [G.W.] 'wherein was my Name, as a Witness, without my 'Consent, to Testifie more than was true, which I 'must disown: —— Yea, a bare-fac'd Lie, and an 'undeniable Truth; so closely interwoven together, 'that it was not easily discovered; —— Their separate

'Men's

'*Men's Meetings have been the Nurseries of Contention, and I believe the chief Cause of this long-grinding Persecution; the Magistrates has upbraided me as one that adhered to them, looking upon such Meetings as more dangerous to the Peace of the Nation, than our Publick Meetings (with Doors open) where Men and Women meet altogether—— Separate Meetings have served to little Purpose, but to shelter great Bellies; and to obstruct or defame Lawful Marriages, and to Ingross honest Friends Properties to themselves.—The most Innocent Self-denying People, have been the Subject of their Clamorous Tongue, when the Loose and Vicious, the Covetous, Proud, Lying Hypocrites, have been Covered and Protected.*'

Again, in a Letter to Tho. Crisp, Sept. 20. 1683. *she thus saith,* 'S. Cater's *Narrative is come out in Print: I do greatly pity him; for of a certain his Weakness is betray'd by his false Friends: I found my Name in it, I Suspect* G. Whitehead *to be the Author of it;* Sam. Cater *is not Sophister great enough, to twist his Matter together so cunningly; either to make Truth go for a Lie, or a Lie go for Truth: It is part of a Letter I wrote to* S. Cater, *concerning my Cousin* Francis Bugg, *wherein they have added a few Words, that quite alters the Sence of my Letter; neither have they put in the greatest part of it, which would have overthrown their whole Cause —— I have writ a Letter to my Cousin* Francis Bugg, *to invite him to me about this Matter.*

Again, in another Letter to Tho. Crisp, Feb. 13. 1683. 'Sam. Cater *is very angry with me, because I call him to an Account for bringing me in for a Witness in his Narrative, to Justifie him, which I cannot do; most of that he has written concerning me is false, but not all of it; he hath mixed a Lie and Truth together.*

Again,

Again, in another Letter to T. Crisp, March 25. 1684. viz. "Sam. Cater *has been lately with me, clamouring against* F. Bugg, *and* J. Ainsloe, *I have had a sharp Conference with him about his Narrative, wherein he has used my Name in Print, to justifie him in his Contentious Pamphlet with* F. B. *about Money; he have written more than is true concerning me; I laid it before him smartly before several Friends; he is very bold, and the most confident Liar that ever I met with: I laid the Record against* John Ainsloe *before him, and his indirect Proceedings; also* Geo. Whitehead's *false Certificate about the (said) Record in his* Judgment Fixed, *that is an abusefid Forgery; for some of those whose Names are to the Certificate, absolutely disowns it, and say they set their Hands to none: It is very sad that Men should be so confident in their wickedness.*

Again, in another Letter, Aug. 6. 1684. "Francis Bugg's *Book concerning* John Ainsloe's *Marriage, is much liked of by Friends here: ——And are much concerned for him, that he should be so used by them that profess the Truth.*

I have not room for the rest of the Letters, but these may shew the horrible Deceit, and deep Hypocrisie, that Sam. Cater, *one of their noted Teachers, and the greatest Liar that ever she met with:* G. Whitehead *a wicked Forger, to set Mens Names to Certificates without their knowledge: That their private Meetings are Nurseries for Contention, and dangerous to the State; and of little use but to shelter great Bellies, and to Ingross the Property of others, thereby to be inabled to Ruin their Opposers, in Estate and Reputation: All which I know to be true, and she too; else why did she write to me, and others, against these Works of Darkness.*

Apr. 11. 1699. Fra. Bugg.

Some Reaſons Humbly Propoſed to the Lords Spiritual and Temporal, *and* Commons *Aſſembled in Parliament, why the* Quakers Principles and Practices *ſhould be Examined, and Cenſured or Suppreſſed. As alſo ſome Reaſons why I thus proceed.*

I. AS it is the Priviledge of every free-born *Engliſhman*, as well as his Duty, to diſcover to the Government what he thinks may be of dangerous Conſequence, either to Church or State; ſo I have taken it to be my Duty, for many Years, and I am ſtill of the ſame Mind.

II. Becauſe, as in the *Quakers* ancient Books, ſo in their late *Apology*, &c. they ſeem to allow of an Examination, ſaying, *Blame not before Examination; firſt Underſtand, and then Rebuke.*

III. Becauſe I do not underſtand, that the Petitioners deſire otherwiſe; namely, that the *Quakers* Errors ſhould be cenſured before Examination; nor deſire Perſecution, or the Alteration of the Liberty granted Proteſtant Diſſenters by the Act of Toleration.

IV. Becauſe it is morally impoſſible, to know what the *Quakers* Principles are, or what they really hold, by the Books they publickly preſent; ſince 'tis plain, their Books carry two Faces, and are fitted for the Compaſs of all Occaſions, and to ſerve every Turn. Some intituled, *This is only to go among Friends*; ſome, *This is only to go among Friends, and not otherwiſe*; ſome, *Written only for Friends who can read it*: Other ſome inſcrib'd with this Direction, *To be ſcattered among the Ignorant, Simple, and Blind People*; ſome, *For the ſpreading of Truth*; ſome, *For Teachers and Profeſſors, Miniſters and Magiſtrates*, &c. In one ſort they pretend to own *Jeſus of Nazareth to be the Son of God, and Redeem-*

er of the World, whilst in the other sort they utterly deny the same, saying, *That the Outward Person that suffered was properly the Son of God, we utterly deny.* In one sort they pretend to own the Scripture Trinity, i. e. *Father, Son, and Holy Ghost*, whilst in the other sort they say, *Your Imagined God beyond the Stars, and your Carnal Christ, is utterly denied and testified against by the Light; to say that Christ is God and Man in one Person, it is a Lie.* In one sort they highly value the Death and Sufferings of Christ, while in the other sort they say, *That the Sufferings of the People* (call'd *Quakers*) *in this Age, is greater, and more unjust, than the Sufferings in the Days of Christ, his Apostles, or any time since. What was done to Christ and his Apostles, was chiefly done by a Law, and in great part by the DUE Execution of a Law.* In one sort they pretend to value the Scriptures above all Books in the World, whilst in the other sort they Contemptuously call them Carnal, Dust, Death, Beastly Ware, Serpents Meat, *&c.* And that *we may as well condemn the Scriptures to the Fire, as their Books.* Nay, further, G. *Whitehead* being asked, *Whether the Quakers do esteem their Speaking to be of as great Authority as the Scriptures?* He answered, *That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and GREATER.* Which Book, *Truth defending the Quakers, &c.* in Title Page, is said to be given forth from the Spirit of Truth in *G. Whitehead*, and *G. Fox*, Jun. and consequently that Book, tho' but of 3 *d.* price, is of greater Authority than the Bible; all which shews it morally impossible, to know what the *Quakers* Principles are, by that sort of Books they publickly present. Wherefore Examination is as essentially necessary, in order to a right Understanding of the *Quakers* Principles, as that, mention'd 1 *Kings* 3. 23, 24. where the Wisdom of *Solomon* was manifest.

V. Because *W. Penn* tells us in his Defence against the Bishop of *Cork*, *P.* 38, 79. That where the *Quakers* are supposed to differ most (from the Christians) there they differ least, *i. e.* in Doctrine; and where they are believed to differ least, there they differ most of all, *&c.* And thereupon an Examination is highly necessary. And in order to find out this Mystery, *viz.* where the *Quakers* differ

differ moſt of all from the Chriſtians, and yet leaſt ſuſpected, give me leave to ſearch, till I find it out: And *1ſt*, does it lye, whether *W. P.* be a Pr——nt or a Pa——ſt? No, for the Nation is fully ſatisfied in the Truth of the laſt. *2dly*, Is it in the Carnality of the Chriſtians? No, for the Carnality of the *Quakers*, their Number conſider'd, far exceed them, as ſhew'd in the Cage of Unclean Birds. See my *Pilgrims Progreſs*, &c. p. 127, to 145. *3dly*, Is it in their Meekneſs, Gentleneſs, and Patience? Is it in their Non-perſecution; not giving Names for, or Perſonal Reflections about Religion? No, this is out of doubt, no Myſtery; for of all Mankind, none like them, for Bitterneſs of Spirit; for Hell-fetcht Names, as if the Furies of Hell poſſeſs'd them: And for Perſecution, had they Power, there's none like them; their Fining, and Impriſoning for Conſcience ſake, in *Penſilvania*, is a Demonſtration. What then? I anſwer, touching Government; where they are not more againſt the *Engliſh* Government, but as Arbitrary in their own; and in this Myſtery of Iniquity, they are leaſt ſuſpected; and touching that, I think Father *Penn* has ſpoke more Truth than he is aware of; but to Particulars.

VI. In one ſort of their Books they pretend to love, own, and honour the King; yea, to pray for all Men; for Kings, and all that are in Authority; but in their contrary ſort of Books they tell you, *That all* KINGS *and* EMPERORS *ſprung up in the Night ſince the Days of the Apoſtles, among the* ANTICHRISTS: *That they own no King but Jeſus, nor no Government but the Government of the Lamb: That they are Traytors againſt Chriſt, that deſire an Earthly King. Do you read* (ſay the *Quakers*) *that there were any Kings ſince the Days of the Apoſtles, but among the* APOSTATE CHRISTIANS: *That Kings are the* SPIRITUAL EGYPTIANS—*Oh what a Sincerity was once in the Nation! What a* DIRTY NASTY *thing it would have been, to have heard talk of a Houſe of Lords among them!——A Parliament choſen by moſt Voices are not like to act for God, and the Good of his People—It was thro' Ignorance that the People ſubjected themſelves to Hereditary Government, or to the Government ſtanding in a ſingle Perſon ſucceſſively——And our Nation have been under the Bonds of Slavery in this Reſpect.*

So that having at last found out this Mystery, *viz.* where the *Quakers* and the Christians differ most of all, tho' least suspected, as I have at large shewed in my *Pilg. Prog.* &c. p. 14,15, and p. 37, to 127. I shall first draw a Scheme of the *Quakers* Yearly Meeting, or Convocation, which in Form and Figure is somewhat like the Council of *Trent*, and then shew the Danger of it, which is least of all suspected.

Touching the Quakers *Government within the Government, and opposite to it, as can be proved from Matter of Fact and Practice.*

HAving obtain'd the Key to unlock *William Penn*'s *Mysterium Magnum*, in his Defence against the Bishop of *Cork*, p. 38. 'And yet where we are vulgarly 'apprehended to differ most, we differ least; I mean '(says *Penn*) in Doctrine; *p.*97. and where we are believ'd 'to differ least, we most of all differ, *&c.* For indeed, as to Doctrine, tho' the *Quakers* differ from the Christians, as much, if not more than the Jews, as is well made appear in a late Dialogue between a Churchman and a *Quaker*, yet I am of *W. Penn*'s Mind, that where they are believ'd to differ least, there they differ most of all; namely, touching Government: And this I shall make appear from the *Quakers* Government, which at first appear'd as a little Cloud, about the Breadth of a Man's Hand, but now begins to overshadow the Land: And if God be not merciful to us, and inspire our Governours with a Godly Zeal, to stop the Growth of it, may prove like that of *Mahomet*, who stuck at nothing, until he had over-run the Eastern Churches; and the Government of the *Quakers* are with as much Keenness levelled against the *English* Government, as well as the Christian Religion, as *Mahomet*'s was, tho' least suspected: A short Account thereof I shall give in these following Particulars.

I. Touching our *English* Government, *viz.* 'The Lord 'is Risen to overturn, to overturn Kings, Princes, Govern-'ments and Laws, *Burrough*'s Works, p. 244. Again, Dreadful is 'the Lord, and Powerful, who is coming in his Power to 'execute true Judgment upon all you Judges, and to

'change

'change all your Laws, ye Kings, and all you Rulers muſt down and ceaſe, and all you underling Officers, 'which have been as the Arms of this great *TREE*, all 'your Branches muſt be cut down, with the ſame Power 'that cut down the King, (*i.e.* King *Charles* I.) who reign'd 'over the Nation, whoſe Family was a Nurſery for Pa-'piſts, and for Biſhops: Sing all ye Saints, and rejoice, 'clap your Hands, and be glad, for the Lord *Jehovah* will 'raign, and the Government ſhall be taken from you 'pretended Rulers, Judges and Juſtices, Lawyers, and 'Conſtables. All this *TREE* muſt be *CUT* down, and Je-'ſus Chriſt (in us) will Rule alone. *News coming up out 'of the North*, p. 18, to 22.

II. Having given this ſhort Hint of their ancient Antimonarchial Principles, and they tell us they are the ſame ſtill, and not changed, neither have they deviated from their ancient Principles in any one Point; I am now come to ſhew how formidable their Government already is, and that their Yearly Meeting (of which you ſee a Figure) is this great *TREE*, which ought to be *CUT DOWN:* To uſe their own Phraſe together, with all its Branches, as Monthly, Quarterly, Six Week, and Second Day Meetings; which, tho' I grant therein, is both Preaching and Praying, yet their Buſineſs is Government, and not within the meaning of the Act of Toleration. And as it ſtands in Oppoſition to the *Engliſh* Government, is of dangerous Conſequence; conſidering 1*ſt*, Their Principles of Infallibility. 2*dly*, That their Light within is the higher Power, to which every Soul ought to be ſubject. 3*dly*, Their Belief in the Motion of their Inſpired Prophets. 4*thly*, That to their Light within all Power in Heaven and Earth is committed, as they teach in *Joſiah Coal*'s Works, p. 93. and *W. Smith*'s Primer, p. 13, 43, 44. quoting (tho' quite beſide their Matter) *John* 5. 22. and by Authority thereof, when in Counſel Aſſembled, they exerciſe their Power, Civil and Eccleſiaſtical.

III. For once every *Whitſuntide* they have a Yearly Meeting or Convocation, made up of Deputies from all Parts of *England* and *Wales*, together with their Teachers and Agents from beyond Sea, where they ſit in Counſel, Eight, Ten or Twelve Days together, more or leſs, where

they make and conſtitute certain Laws and Canons Eccleſiaſtical, for the Government of their Society throughout the World: Which, as it is more than the Biſhops and Clergy of the Eſtabliſh'd Church can Legally do, without Licence from His Majeſty, and more than any Proteſtant Diſſenting Society deſire to do; ſo is this their Practice againſt the King's Prerogative, the Rights of Parliament, and the Fundamental Laws of the Land, as at large appears from theſe Statutes; 28 *Hen.* 8. c. 19. 21. 27 *Hen.* 8. c. 15. 3 *Edw.* 6. c. 10, 11. 1 *Eliz.* c. 12. *Magna Charta*, c. 29. *Pet. Right.* 5 *Eliz.* c. 1. 1 *Edw.* 6. c. 2. 37 *Hen.* 8. c. 17. 8 *Eliz.* c. 1. 1 *K. W. & Maria*, N. 307. If the *Quakers* ſay I am unreaſonable in this Diſcovery, let them remember this *Maxim*, *Propter quod unum quodque eſt tale, illud ipſum eſt Magis talè.*

That for which a thing is ſuch,
The thing it ſelf is more ſuch.

IV. At this Yearly Meeting they vertually (tho' not verbally) Repeal ſuch Parts or Branches of the Laws, as do not Quadrate with their Light within, and thereby abſolve the King's Subjects (if the *Quakers* may be called ſuch) from their Active Obedience to the Laws of the Land; thereby cauſing them to adhere to a Superior Power to that of King, Lords and Commons; namely, to their Light within; to which they ſay, all Power in Heaven and Earth is committed, as above noted; and by Virtue hereof, what is made Lawful to Day at *Weſtminſter*, (to ſpeak comparatively) they Null and make Void to Morrow at *Grace-Church-Street*, as not only Unlawful, but *Antichriſtian*: And how far this affects the Government, I humbly ſubmit to our Legiſlators.

V. At this Meeting they keep their Doors Lockt, Barr'd, or Bolted, or a Guard of Men, to prevent Inſpection, whereby they have forfeited the Benefit aſſigned them by the Act of Toleration, made the 21. of *May*, 1689. and in the Firſt Year of Their Majeſties Reign, King *William*, and the late Queen *Mary*, of Bleſſed Memory, in which is this Clauſe, *viz.* 'Provided always, and be it enacted by the 'Authority aforeſaid, That if any Aſſembly of Perſons diſ-'ſenting from the Church of *England*, ſhall be had in any 'Place for Religious Worſhip, with the Doors Lockt, Barr'd

'or

'or Bolted, during any time of ſuch Meeting together, 'all and every ſuch Perſon or Perſons, that ſhall come to, 'and be at any ſuch Meeting, ſhall not receive any Be- 'nefit from this Law: But be liable to all the Pains and 'Penalties of all the aforeſaid Laws, recited in this Act, *&c.*

VI. At this Meeting they hold a general Rendezvous from all Parts of the World, where they have got footing; who being aſſembled in Counſel, by their Laws they forbid their Diſciples paying of Tythes, and towards the Repairing Pariſh Churches, Marrying by or with a Publick Miniſter, Carrying Guns, *&c.* as Antichriſtian Yoaks of Bondage; giving Order to their Deputies, and by them, to their Monthly and Quarterly Meetings throughout *England* and *Wales*; to collect, and to ſend up all ſuch Sufferings, as come upon them for Non-payment of Tythes, *&c.* in order to enter into their Record for Sufferings, (thereby rendering to future Ages all our Magiſtrates and Law-makers, who either make or execute the Laws, Perſecutors) directly in Oppoſition to another Branch of the recited Act of Parliament, *viz.* 'Provided always, that nothing herein 'contained ſhall be conſtrued to exempt any of the 'Perſons aforeſaid from paying of the Tythes, or other 'Parochial Duties, or any other Duties to the Church or 'Miniſter, *&c.*

VII. They alſo have a Fund or Common Stock; which this Meeting orders to be raiſed without Authority of Parliament; which ſaid Fund is to ſupport their Government, and propagate their Principles. At this Meeting they order a Committee of Inſpection to view their Accompts; they alſo have Treaſurers, whoſe Names in 1693, were *W. Crouch*, *J. Staploe*, *W. Chandler*, *W. Beech*, *W. Mackel*, and *N. Marks*; which being put together, as it ſhews their Deſign to be laid deep, ſo it appears to be of a dangerous Conſequence, eſpecially when they ſhall think themſelves able to Capitulate; for Money anſwers all things, as the Proverb is, and our *Engliſh* Magiſtrates have ever looked upon Common Bankers, to be as bad as thoſe that hoard up Arms and Ammunition; and how dangerous that is in this united Confederacy, I leave others to judge.

VIII. At this Meeting, *Anno* 1693. when we were actually engaged in a War with *France*, even then did they

take Care that their People ſhould not be Aſſiſtant; nay, not ſo much as to carry Guns in their Ships: And 'tis worth our Notice, that from their Yearly Meetings they yet never made any one Publick Addreſs to His preſent Majeſty, altho' it was their conſtant Practice, during the late Reign: Inſomuch, that as *Quakeriſm* prevail, (ſo long as they keep to their late Teſtimony againſt Fighting) the Proteſtant Intereſt is ſo much weakned: But whenever they ſhall Re-aſſume their Fighting Principles, (as in *Penſilvania* they have already done) they'll be a dreadful People to *England*, in overturning Kings, Princes, Governments and Laws, owning no King but Jeſus, *i. e.* their Light within, as above obſerved: Then ſhall we find *W. Penn*'s Words true, who now tell us, *That where we believe they differ leaſt, there they differ moſt of all.*

IX. At this Meeting they receive in, and ſend out their Intelligence to all Parts, Foreign and Domeſtick; as alſo how to ſpread their Books; the Expence of which, as well as Stipends for their Preaching Emiſſaries, attending Parliaments, *&c.* are ſupplied by their Common Bank: And as this ſhews their Communication with Foreigners, ſo does it afford a good Reaſon why this Communication ought to be *CUT* off, which can be done no otherwiſe, but by Cutting down this Great *TREE*, *i. e.* their Yearly Meeting, with all its Branches.

X. And as a further Demonſtration of the Truth of the Ninth Head, touching their holding a Correſpondency with Foreigners, which is of a dangerous Conſequence, (being of themſelves already in *England*, as I have ſeen in Print, above 100000) and the Extent of their Dominion, to which they are united, both in our own Plantations, as well as in other Kingdoms; as *Maryland*, *Virginia*, *Barbadoes*, *Jamaica*, *Eaſt* and *Weſt Jerſey*, *Penſilvania*, *New-England*, *North-Carolina*, *Rhoad-Iſland*, *Long-Iſland*, *Antegoa*, *Nevis*, *Ireland*, *Scotland*, *Holland*, *Port-Royal*, *Dantzick*, *Hamburgh*, *Brandenburgh*, *Saxony*, *Germany*, &c. I ſay, when this united Confederacy are moved, either by their Light within, or by a Motion of their Inſpired Prophets, to call to their Aſſiſtance Two or Three Regiments from each of theſe Places, what will become of poor *England?* Then, tho' too late, we may experience the Truth of

of *W. Penn*'s Words, *viz.* Where we believed the *Quakers* differ'd from us leaſt, there they moſt of all differ'd.

XI. At theſe Meetings they Renew, Revive, and Maintain their Ancient Teſtimony and Firſt Principles with Vigor in all the Parts of it, both againſt Church and State, *viz.* Whether it be againſt the Scripture, being the Word of God, and Rule of Life and Practice, under the Contemptuous Names of Death, Duſt, Beaſtly Ware, Serpents Meat, *&c.* Whether it be againſt the Ordinances, which Chriſt Inſtituted in his Church, as Baptiſm with Water, and the Supper with Bread and Wine, under the Names of Carnal, that aroſe from the Pope's Invention, and is the Table of Devils, and Cup of Devils: Affirming from *Heb.* 9. 10. That Circumciſion is as much in force as Water Baptiſm, and the Paſchal Lamb as Bread and Wine; and that they (the *Quakers*) teſtifie from the ſame Spirit by which *Paul* Renounced Circumciſion, that they are to be Rejected, as not now Required.

Whether it be to dialogue the Biſhops, and call them Monſters; to cenſure the Book of Common-Prayer to proceed from the Pope's Loins.

Whether it be, that the Clergy, be Witches, Devils, Antichriſts, Sodomites, Blood-Hounds, Gormandizing Prieſts, the Bane of Soul and Body of the Univerſe; for whom (ſay the *Quakers*) the Theatre of God's moſt dreadful Vengeance is reſerved to act their Eternal Tragedy upon; as they have ſentanced them.

Whether it be againſt the Proteſtant Diſſenters, the Presbyterians, Independants, and Baptiſts, whom they call, *An ill-bred Pedantick Crew, the Bane of Religion, and Poſt of the World; the old Incendiaries to Miſchief, and the beſt to be ſpared of Mankind. Againſt whom, the* BOTLING VENGEANCE *of an Irritated God is ready to be poured out.*

In a Word, whether it was their Ancient Principles; that Kings were *SPIRTUAL EGYPTIANS*; that all People, ſince the Days of Chriſt, that Loved, Honoured, and Obeyed Kings, were *APOSTATES*; that all Parliaments choſen by the People, and elected by moſt Voices, were Enemies to God and his People; yea, any, or all, or a Hundred times more than I here have mention'd; were *HEATHEN APOSTATES, &c.* by their Ancient

Ancient Principles; and becauſe of which Principles, they were glad of an Act of Oblivion upon the Reſtauration; yet at theſe their Yearly Meetings, where their Doors are ſhut cloſe, and where they can freely debate; there they can ſo far forget themſelves, as that they Renew theſe their old Seditious and Bloody Principles: And to prove it ſo, ſhall be my 12th and laſt Head on this Subject.

XII. At their Yearly Meeting, 1696. by way of Revival of all and ſingular their Ancient Erroneous and Seditious Principles, which I have in this or other of my Writings objected againſt them; they Ratifie and Confirm in theſe Words; *We cannot but Recommend to you* (ſay this general Councel to their Deputies and Diſciples) *the holding up the HOLY Teſtimony of TRUTH, which hath made us to be a People, and that in ALL the PARTS of it; for Truth is one, and changes not; and what it convinced us to be Evil in the Beginning, it reproves ſtill*, &c. *Viz.* Whether Kings or Parliaments, Magiſtrates or Miniſters, Scriptures or Ordinances, *&c.* Again, to Confirm what I ſay at their Second Day Meeting, 1698. in their Book there approved, intituled, *Primitive Chriſtianity Continued*, p. 6. they aſſert, ſaying, 'Our Principles are now no other than what they were 'when we were firſt a People, *&c.* And what their Principles were in the beginning, I have here and elſewhere given a large Account.

And now for a Concluſion, and by way of Apology, I have this to ſay: That altho' none can be Ignorant, (who are converſant in the *Quakers* Writings) how bold they have been in all Governments to Dictate as Prophets of the moſt High, and in the Name of the Great God, to preſcribe Methods, both to Kings and Parliaments, Judges and Juſtices, as well how to make, as execute the Laws already made, yet I hope I ſhall not follow their Example therein. But when I have diſcharged my Conſcience, and performed my Duty, as an *Engliſh* Man, and a Chriſtian; all I have ſaid, or what I have ſtill to ſay, I ſhall humbly ſubmit to the Wiſdom of my Superiors; not doubting but to make good Proof of every thing ſuggeſted, either from Matter

Matter of Fact out of their Books, or by my own Experience, which they ſhall not be able to gainſay.

But if after all, the *Quakers* ſhall ſay they are *Miſrepreſented*, which is the uſual Refuge for all Hereticks to fly unto, yet let this be obſerved; that as on the one Hand, if it were enough to Condemn a Man, meerly to accuſe him, then none would be Innocent, who are in Controverſie; ſo on the other Hand, none would be guilty, if it were a ſufficient Excuſe, to ſay, *I am miſrepreſented*: And therefore I ſhall once more accept of *George Whitehead*'s Offer, if he think I wrong the *Quakers*, as in their Vindication, printed 1693. p. 4. col. 1. *viz.* 'I *George Whitehead* freely offer, and 'am willing to make it plainly appear before ANY 'Six, Ten, or Twelve Competent Witneſſes, who are 'moderate Men of Senſe, and common Reaſon, That '*Francis Bugg* hath groſly and wickedly Abuſed and Per-'verted Truth, and Wronged the People called *Qua-'kers*, in Charge, Citation, and Obſervation, *&c.*

Now, in Anſwer and Acceptation hereof, I do ſay, and freely offer to meet him on theſe Terms, let him chuſe the one half of the Six, Ten or Twelve moderate Men, and I will chuſe the other half of them out of the Miniſters of any of the four Chriſtian Societies, whether Epiſcopalians, Presbyterians, Independants or Baptiſts, and to them I will leave my Cauſe, if he will engage to do the ſame: But if he ſhall ſay he cannot find ſo many Men of common Senſe and Moderation amongſt them all, that he dare truſt his Cauſe withal, it either ſhews that he is Conſcious that he has a bad Cauſe to defend, or ſo faithleſs, as to think he cannot find Six ſuch Men that will do him Juſtice as far as his Caſe will bear: And ſo I conclude a Lover of my King and Country, and an earneſt Contender for the Chriſtian Faith.

Francis Bugg.

Poſt-

Postscript to the foregoing.

SInce I wrote the foregoing, I have seen a Scurrilous and Scandalous Pamphlet, subscribed (tho' like *Ahab* disguised) by a pretended Member of the Ch. of *England*, whilst I have Reason to believe the Author thereof to be a real *Quaker*, tho' ashamed (as well he may) to subscribe his Name; suggesting in the said Pamphlet, that the Design of the Petitioners is to raise Persecution; which as it is altogether False, and without any Ground, as may be seen by the Petition, so likewise do the *Quakers* not fear Persecution, since that would turn to the Account of their deceivable Teachers, who are Men of Design, and have Ends to serve, being Originally, and generally speaking, Men of no Fortunes: As Journeymen Carpenters, Taylors, Shoe-makers, Combers, Weavers, *&c.* And Persecution would be a means for their Implicite Followers to open their Purses wider, and so enlarge their Fund or Common Bank, as well as thereby give them cause to glory in their Sufferings, in Hopes thereby to advance themselves: No; this is not their Fear, but their Fear and Dread is, that they should come to be Examined; their Errors Discover'd; their Followers thereby Inlightned; their Holy Cheats Manifested; and their Jesuitical Craft grow into Disesteem.

And further, this Pamphlet suggests, that *F. Bugg* is *Judas*, the Church of *England* the *Jews*, and consequently, that the *Quakers* are *Jesus*: All which shews this obscure Author to be a real *Quaker*; and from hence I cannot but observe a Story I lately heard of a Project proposed, and carried on, to Acquit *W. P.* of the then general Suspicion of being a J---t, tho' I think it rather increased it: For *P. E.* and *W. P.* both jugg'd together, and *P. E.* was to be the Gentleman, and as such, to write a Letter, thus superscribed, *To the Honourable* William

William Penn, *Eſq; Proprietor and Governor of* Penſilvania, and *W. Penn* to anſwer it. Well, an Anſwer to it was written, and both printed 1688. No matter whether each wrote their Part, or one wrote Both, they were then both *Quakers*, and it was for a Deſign; and to ſerve a Turn, they can turn their Dialect into any Shape. In like manner I take this Subſcription of the Obſcure pretended Member of the Church of *England*, (by his Scandalous Reflections) to be a real *Quaker*.

But as this is no new thing with the *Quakers*, ſo I ſhall ſhew, that there is not a Member of the Houſe of Commons, that keeps a Coach, and a Man to wait upon him, that have not lain under as hard a Cenſure, as the being accounted a *Judas*. For the *Quakers* in this have no Regard to Perſons: Nay, I ſhall prove by their Doctrine, that all the Gentlemen in *England* are the *CHILDREN* of the *DEVIL*, as amply as I have already proved, that all our Kings, ſince the Days of Chriſt, were *SPIRITUAL EGYPTIANS*; and that all that Loved, Honoured, Feared and Obeyed them, are and were *APOSTATES*: And my preſent proof ſhall be (omitting many I might make mention of) out of a Book, wrote by one of their moſt Celebrated Authors, intituled, *The Trumpet of the Lord, blown by a Servant of the Lord*, &c. printed 1655. and in *p.* 10. ſaid to be *Written from the Spirit of the Lord*, and *p.* 13. *From the Mouth of the Lord*. I am the more particular herein, becauſe *George Whitehead*, in his Book, *Truth defending the Quakers*, &c. ſays, p. 7. *That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and GREATER*. And having thus proved the Authority of this Book of *James Parnell* to be *GREATER* than that of our Bible, by the ſeveral *Quaker* Teſtimonies, I now proceed to my Proof, *viz. p.* 1, 2, 3. 'Wo 'unto you Lords, Ladies, Knights, Gentlemen and 'Gentlewomen, who are called Maſter, Sir, Miſtreſs, 'and Madam; you muſt have your Ale, (ſaith this 'Prophet *Parnell*) and your Wine; your dainty Diſhes, '*Dives* like, your fine Attire, Silk and Velvet, Gold 'and Silver, Waiting Men, and Waiting Maids; your 'Curious Buildings, Lofty Horſes, Coaches to ride in,

'all

'all which are the Fruits of the Devil: And you shall 'be cast into Hell, and the Pit, as was *Lucifer*, *Dives*, '*Haman*, *Pharoah* and *Herod*, and the rest of your Fore-'Fathers, whose Portion is in the Lake that burneth 'for ever and ever; you are all Heathens, both Priests 'and People; away with all your Profession, ye Chil-'dren of the Devil. And further, to corroborate and strengthen my Evidence from the Joint Testimony of the *Quakers*, read *Geo. Whitehead* and *W. Penn's Serious Apology*, &c. p. 185, to 189, where this *James Parnell* is not only called their dear Friend and Brother, but they have bestowed about Three Pages in Quarto, most of it in red Letters, to Canonize him for a Saint, and to suffer Martyrdom for their Cause, tho' I have been credibly informed that he starved himself, by o-ver-long fasting, in *Colchester* Goal: But did not *W. Penn* forget himself, when he Canonized this Monster *Par-nell*, for a Saint, since he himself transgress his Doctrine, and must go to Hell for Riding in his Coach? If he says that his is no Coach, but a Leathern Conveniency, yet, as I have heard, he hath curious Buildings, and good Wine, Waiting Men, and Waiting Maids, and ofttimes good and dainty Dishes of Meat, *Dives* like, (to use his deceased dear Brother's Words) and then to Pot he goes; yea, to the Pit, to the Lake, to Hell and the Devil, by this Doctrine of his Canonized Saint: But does *Will. Penn* believe the Doctrine this Fellow preach'd and writ, and pretended he had it, and gave it forth from the Mouth of the Lord? I suppose not; for if he does, and thus evidently transgress the same, he must be a self-condemned *Apostate*; if he does not, but believe him to have been a Cheat, and an Impostor, and that he only writ so, to affrighten some silly ignorant People, to drink Water, to live in poor Cottages, like *G. Whitehead's* in the North, and so thereby prevail upon them to be *Quakers*, that he, as well as his surviving Brother, *G. Whitehead*, might get good Horses and Houses, and dainty Dishes out of them. I say, if *W. Penn* believe this, as I am apt to think, the Original will bear this Interpretation: Then *Will. Penn* is a gross Hypocrite, let him and his Brethren

Brethren get out of this Dilemma if they can, I know they'll be angry; for nothing does more anger theſe Men, than to touch them (as witty *Eraſmus* once ſaid to a Monk) in their tender Part, their Belly; or in plain *Engliſh*, to ſpeak Truth of them, this they account unreaſonable; but if any ſhall object, that this is old *Quakeriſm*, the new *Quakers* have now more Wit, I anſwer, as before told, that at their Yearly and Second Day Meetings they revive theſe their Ancient Teſtimonies, and ſay, (to make their Followers think them Infallible) That their Principles are now no other, than what they were in the beginning; for as God is unchangeable, (*Mal.* 3. 6.) ſo are his People, and therefore they adviſe to the holding up their Ancient Teſtimony in all the parts of it. And they have inſerted a long Paragraph in the *Poſtman*, Numb. 568. upon occaſion of a late Conference at *Weſt-Dereham*, in *Norfolk*, wherein are theſe Words; 'The *Quakers* not queſtion-'ing but to Acquit their Ancient Friends, and their 'Writings, from thoſe black Charges, not being Con-'ſcious of Deviating in any ONE POINT of Do-'ctrine from what they firſt held. And this not the leaſt part, I am ſure; but ſome may ſtill object, that they hear nothing againſt Quakeriſm from the Presbyterians, Independants and Baptiſts, ſave only the Church of *England*, &c. To which I anſwer, on their Behalfs, that they are one with the Church in this Caſe, and are ſorrowfully affected, that they are join'd with them in the Act of Toleration, to ſee Chriſtianity ſuffer ſo deeply by their Antiſcriptural Doctrine; and not only ſo, but I have a Teſtimony well Atteſted of their Abhorrence of their Blaſphemous Tenets, which, upon Examination before a Committee, I ſhall ſhew; an Abſtract thereof is as followeth, *viz.* 'That the *Qua-'kers* render the Holy Scriptures to be of no more Au-'thority than *Eſop*'s Fables; That the Blood of Chriſt 'is no better than the Blood of another Saint; That 'the *Quakers* are the Spawn of the Ranters; That the 'Quakers owning Chriſt is no other than a Myſtical Ro-'mance; That the Tendency of all the *Quakers* Reaſon-'ing about Inſtituted Religion is to debauch Mankind;

'That

'That their Principles Improved are destructive to all 'Humane Society; That their Teachers are Cheats 'and Impostors, and Implacable Enemies to the Chri-'stian Religion, *&c.*

Here you have the Unanimous Consent of all Protestants, both Conformists and Nonconformists, for the Examination of the *Quakers*, and for the Censuring or Suppressing their Errors, and that for their Good too, especially for the Good of Thousands of honest well-meaning, tho' miserably misled People, of their Followers; and as this will tend to the stopping of the Gangreen of Quakerism; so it is hoped, and earnestly prayed, that the same may be taken into your Serious Consideration.

Francis Bugg.

Some

Some Animadverſions with the Quakers, *touching their Timorous Behaviour ſince they heard of the Petition from the* Norforlk Gentlemen, *for the ſtrict Examination, and Cenſuring or Sentancing their Principles and Practices.*

Friends,

HAVING obſerved your Timerouſneſs about the Petition, ſince I came to Town, I take leave to tell you, that it ſeems to me, to ariſe from a ſenſible Knowledge and Conviction of your Errors; tho' you have the boldneſs to Impoſe upon the World in your late Book, *An Apology for the Quakers, and an Appeal to the Inhabitants of* Norfolk, *&c.* to ſay, *Who can Convict us of any Errors in Fundamentals?* &c. Who can? I can: I have: And, God willing, ſhall continue to do it ſtill, unleſs you Retract them: And ſo have many others; and this you are deeply ſenſible of, elſe you would not be ſo ſtartled and affrighted becauſe of the Petition, which neither Incite to Perſecution, nor any Alteration of the Act of Toleration of Proteſtant Diſſenters; but only, *That the Quakers Principles and Practices may be ſtrictly Examined, and Cenſured, or Suppreſt; as they* (upon Examination) *ſhall appear to deſerve; and as to the Wiſdom of the Government ſhall ſeem meet,* &c. This is the Subſtance of what is deſired in the Petition, which doth ſo ſtartle you, which is a great ſign, that you are Convicted of Errors in Fundamentals: You formerly blamed others for flying to the Powers of the Earth, as a ſign that they had loſt the Lord, calling the Parliament the Beaſt that

carry the Whore, yet now none are so industriously concerned, nor more tedious in their solicitations to the Parliament, than the Quakers, *Sic mutantur*.

As for your Term, *Apostate*, which you often throw upon me, and others; 'tis no more than you cast upon all People, (see *Fox*'s Papers to the *Presb.*) that Love, Own, and Honour the King, yea, any King, since the Apostles time; and thereby charge all to be Apostates, and in the Apostacy; whether Lords and Commons in Parliament, Judges, Justices, *&c.* yea, both Clergy and Laity of all Ranks and Degrees, who either are or have been Loyal to this, or any other King, in any Age since the Days of the Apostles; all are by your Ancient Testimony *Apostates*; and the Kings are with you *Spiritual Egyptians*. These are your Primitive Principles you came into the World withal; which in your Yearly Meetings, or Convocations, as well as in your late Prints, you Revive and Renew in all its parts, and tell us you are not changed: Only G. *Whitehead* in your Name, says, *We may see cause otherwise to word the Matter, and yet our Intentions the same*, &c. *Count. Conv.* p. 72. And that your Principles are now no other (notwithstanding your new late Creeds to the contrary) than what they were when first a People; and what your Principles then were, here is both Authors produced, Book, Page and Line. What can you desire more? They do not go behind your Backs to Try, Judge and Condemn you; when you challeng'd them, they met you, and would have proved their Charge upon you, but to my Knowledge (being present) you refused to own your Books, or the Doctrines therein contained, or make any Defence to the Charge upon you: I say, they did not go behind your Backs, to Try, Judge, and Condemn you, as you have done them. See *Burrough*'s Works, *P.* 223. *viz. A just and lawful Trial of the Teachers and Ministers of this Age*, (Reprinted 1672.) *by a perfect proceeding against them, and they are Righteously examined, Justly weighed, Truly measured, and Condemned to be contrary to all the Ministers of Christ in former Ages; and to Agree and Concurr with all the false Prophets and Deceivers; and being brought to the* (Quakers

kers) *Bar of Juſtice, theſe things are truly charged, and legally proved upon them, and found Guilty,* &c.

Now Friends conſider, and be cool, do you think this was fair Dealing in you, thus to condemn the Clergy of all Ranks at once? If not, how can you have the Face to go to the Biſhops for Favour, until you have retracted theſe your abominable Antient Teſtimonies, Printed in 1657, and Reprinted 1672. And you tell us you are the ſame ſtill, only you can word the Matter otherwiſe. I know I anger you, for bringing to Light your hidden Works of Darkneſs; and 'tis for that you account me unreaſonable: But if it be unreaſonable in me to Recite theſe your Clandeſtine Trials, Judgments and Sentances of the Clergy behind their Backs, (and a Hundred more of your horrible Tenets) how much more unreaſonable are your old Prophets, and preſent Teachers, who firſt writ and publiſh'd theſe things, and now juſtifie and defend them?

Again, This your Prophet and Son of Thunder, in his Works, *P.* 273. tells the World, that the Sufferings of the *Quakers* are greater, yea, and more unjuſt too, than the Sufferings in the Days of Chriſt his Apoſtles and Martyrs; yea, all the Ten Perſecutions, by your Doctrine, were nothing to the *Quakers* Sufferings. See *Burr.* Works, p. 273. But that I may ſhew the Vanity of this your Preſumption, as well as the *Quakers* Deſign, I ſhall once more give a Hint of the Nature of the Sufferings of the *Quakers*, and of the Apoſtles and Martyrs, and let the World judge what Principles you came into the World withal. In order to which, take this ſhort Parallel.

Of the Quakers *Sufferings, see their Book, stiled*, A horrible thing committed in the Land, *&c.* p. 8. *Taken from* Robert Minter, *the 4th of the 4th Month*, 1658. *by Priest* Alexander Bradley, *of* Elmston, *in* Kent.

First, Two Feather-beds.
Three Bolsters, and one Pillow.
One Flock-bed and Bolster.
One Bedstead and Curtains.
Iron Rods and Cords for two Beds.
Ten pair of Sheets, and one Rug.
Five Table-cloths, and six Towels.
One Dozen of Trenchers, and one Spade.
A Mattock and Dung-fork.
45 Double Clouts for a Child.
12 Beds and 4 Blankets.
Six Caps for a Woman.
Two Neckcloths, and four double Cross-cloths for a Woman.
One Mantle and seven Chin-stays.

Three

Of the Sufferings of the Apostles and Martyrs, as I find them in History, John Baptist, *St.* Stephen, *St.* James, Philip, Andrew, Matthew, Mark, *&c.*

Some of whom were flee'd alive.
Some their Brains knockt out.
Some Crucified.
Some burn'd alive.
Some put in Boiling Oil, and the like.
Again, One hang'd, and her Skin flee'd off.
One had his Tongue cut out.
One broken in a Mortar.
One put in a Cauldron of boiling Oil.
One fry'd in a Pan.
One whipt, and her Dugs cut off.
Some bound to Axle-trees and burnt.
Some thrown to Lions and Tygers, *&c.*
Some toss'd on the Horns of wild Bulls.
Some their Brains beat out with Clubs.
Some burn'd at Stakes.
Some press'd to Death with Lead.

Some

Three Shirts and three Biggins.
A Swadling-band & Back-band.
Two double Bibs and one Dreſſing.
Three Buſhels of Barley.
Three Milk-pails, and half a Cheeſe.
Three Forms, and two Tables.
Three Pin-cuſheons and Pins.
Beſides a Thouſand Pins more, *&c.*

Some hang'd on Gibbets.
Some hang'd on Trees till dead.
Some hewn in pieces with Swords.
Some ſawn in pieces.
Some Womens Bellies ript up.
Some torn in pieces with wild Horſes.
Some hung on Tenter-hooks till dead.
Some hang'd by the Hair till dead.
Some had their Noſes and Ears cut off.
Some their Mouths ſlit to their Ears, *&c.*

Thus much by way of Parallel; the Diſproportion I leave to your Conſideration; not to mention your Sham-Sufferings, as that of *Sam. Cater*, who pretended, and got it recorded, that he ſuffer'd 20 *l.* for Preaching at *Phakenham* in *Norfolk*, when he ſuffer'd not a Penny; but by his Subtilty got 10 *l.* ſent him from their Fund at *London*, as at large elſewhere I have ſhewed. I come next to ſhew your way of Canonizing your Saints, and what Perſons they are you Canonize; and I think *Rome* do not outdo you; as alſo your Deſign to render our Magiſtrates Infamous to Poſterity, in order to exalt your own Horn. For in another Book, ſtiled, *A word of Reproof to my Fellow-Soldiers*, &c. Printed 1659. p. 79. you ſay, 'Here followeth ſome Signs, Exam-'ples and Judgments, for the Accurſed Generation, 'who deſire a Sign, but they are Miracles to them that 'believe. *And* (ſaith *E. B.*) *let ſuch reach hither their Hands, and with me feel and ſee the Wounds that the Lord of Life hath received in his Members*, &c.

1. In *Suſſex*, Prieſt *Coſſine* cauſed *Tho. Leneyck* to be Impriſoned for ſpeaking a few Words after he had done; and ſoon after the Prieſt was cut off by Death.

2. *John Chatfield*, Prieſt of *Horſham*, cauſed *Tho. Leacock* to be Impriſoned; who ſoon after fell into a Dropſie, and in Six Months died.

3. Prieſt *Cutſty* of *Arundel*, being Inſtrumental in *Tho. Leacock*'s Perſecution, ſuddainly after died.

4. *Edward Hunt*, *Norwich* Goaler, who after *G. Whitehead* was diſcharged, brought his Action againſt him for Four Pence a Night, ſoon after cut off by Death.

5. *Rob. Allen* of *Bath*, who abuſed *Tho. Morford* in the Street, had a Boy ſcall'd to Death; and Parſon *Feak* beat *Chriſ. Atkinſon*.

Reader, Here is a few of the Examples, there being about 80 more in 9 Years in *England* and *Wales*, and ſtill they are collecting, elſe how will they outſtrip *Rome*? It remains now to ſhew what manner of Saints theſe are you now Canonize; and for whom theſe Judgments and miraculous Wonders were wrought.

1. *Tho. Leacock*, your Teacher, was a great Drinker; who on a time, at a Gentleman's Houſe in *Emny*, near *Wisbich*, drank till he was ſo drunk, that going out to make Water, fell backward into a Rain Ciſtern, brake his Bladder, was forced to carry a Diſh in his Breeches, to catch his Water, who ſoon after died miſerably. But whether in Judgment for your Preſumption, his own Sins, or a Warning to others, I will not determine, leſt therein I turn *Quaker* again.

2. *Tho. Murford* was a more vile Perſon; who being one of your Teachers, pretended to be a Surgeon, and applied Remedies to the Female Sex where he ought not; many in *Norwich* can give you a larger Account than I will do here.

3. *G. Whitehead* is ſtill living; and I could be glad he would Improve his Time, by ſeeking Repentance while it may be found, for his great Sin, in making a Schiſm in the Church, *&c.*

4. *Chriſ. Atkinſon*, thus Canonized, and one of your Prophets, Companion to *G. Whitehead*, in Writing, Printing, Preaching, Travelling, and Suffering, got a Wench with Child at *Norwich*, tried ſince for Felony, and hang'd; one of your now Teachers of Fame amongſt

amongst you gave me an Account lately of his Execution.

But as this shew your Design not good, thus to Record such Trifles, even to a Row of Pins and a Double Clout, so is it wicked with a Witness to Record such as Persecutors who execute the Laws; and that such as die after, it is in Judgment; and Presumptuous in you, to sit in the Judgment-Seat.

But why should your being examin'd about these and the like Insolencies, put such a Dread upon you, and thus startle you, since it is agreeable to your own Proposition in *Burrough's* Epistle to his Works, who thus wrote? *viz.* 'And so gladly would we (*Quakers*) be made manifest to all the World; that if any, 'especially the Heads and Rulers, have any Doubts 'concerning us. For that End, let any propound that 'we, with the Consent of Authority, 10, 20, or 'more of us, give as many of the ablest Priests and 'Professors a Meeting for Dispute at any Place and 'Time, and for what Continuance they please—— 'Let the Priests and Professors object what they can 'against us, our Principles, Practices, and whole Religion; and let such that cannot prove our selves of 'the true Church and Religion, but is found in Error, let such deny their Worship and Religion, and 'renounce it under their Hands, and confess they have 'been deceived, *&c.*

I find in another Book of yours to the same Purpose, intituled, *The Copies of several Letters written by sundry Friends, as they were moved by the Holy Ghost*, &c. Printed 1660. where *Geo. Whitehead* in his Admonition to King *Charles* II. *P.* 53. hath these Words: 'And if any of the Priests do Inform the King a-'gainst the People call'd *Quakers*, or against our Prin-'ciples, it is but a reasonable thing that thou hear 'both Parties Face to Face, that we may answer them; 'this was upon me to lay before the King, that we are 'free to vindicate *any* Principle we hold, according 'to Scripture.

Now for your Friends at *West-Dereham*, to avoid the force of these Arguments, when urged, as a Reason

for you to defend your ſelves from the Charge the Clergy exhibited againſt you, purſuant to your Challenge, as that they were written 25 or 30 Years ſince; this could be no Argument, ſince you pretend to write from the Mouth of the Lord, moved thereto by the Holy Ghoſt. And as ſuch, of greater Authority than the Bible. For the Writings of *Moſes* and the Prophets, Chriſt and the Apoſtles, are much older, yet ſtill of Force: But this your Shuffle ſhew'd the Juſtices of Peace, the Gentry and Clergy, as well as the Proteſtant Diſſenters, that your Principles are ſo deſtructive to common Chriſtianity, as that you did not dare to ſtand the Teſt; and this, yea, ONLY this, ſo far as I know, put them upon a Petition to the Honourable Houſe of Commons, to do that for God and the Chriſtian Religion, which they could not do; namely, to examine your Principles, and cenſure your Errors, as to their Wiſdom ſhould ſeem meet: And in this, they (both Church of *England*-Men and Proteſtant Diſſenters) are Unanimous; and this diſturbs you, this perplexes you, and for this your Tool, *John Field*, call and compare them to *Herod* and *Pilate*, *Haman* and *Judas*: And ſay *Field*, *Do not blame till you examine.* I tell you they have examined, and therefore blame, and they find your Blaſphemies ſo Great, ſo Apparent, and Manifeſt, that they alſo deſire their Superiors to examine; and when they have ſo done, no doubt but they'll blame and cenſure your Errors: And this ſtartles you, this makes you look about you, and cry Perſecution, Perſecution, when no Body deſigns it; nay, no Body deſires it; for that's the Way to encreaſe you, who are for Boldneſs like a Flint Stone, which lay it on a Table, and ſmite it with a Hammer, and it will abide Obdurate; but lay it on a ſoft Cuſheon, and a little Stroke will make it fly into many Shivers.

And though none ſolicite againſt your having the ſame Liberty that other Diſſenters have, yet I muſt ſay there is not the ſame Reaſon for you to expect it: For when the *Baptiſts* in your dear Friend *Oliver Cromwell*'s time had ſaid, *They thought it their Duty to preſerve them*

them [*i. e.* Biſhops and Clergy] *from all Violence*, your Teachers Aſſaulted them from all Quarters, even for ſo much as Tenderneſs towards the Biſhops, as to preſerve their Perſons from Violence and Injuries, much more for thinking of granting them any Toleration.

Edward Burroughs, your great Prophet and Primitive Pillar, wrote a Tract on purpoſe againſt this Declaration of the *Baptiſts*, and ſays to them, (*P.* 618. of his Works, as Reprinted 1672.) *what! Are you about to make a League and Covenant with Antichriſt?* —— *Do you look upon them to be Miniſters of Chriſt, or of Antichriſt?* And p. 619. *What are you now for Tolirating Epiſcopacy? And if Epiſcopacy, why may not Popery be Tolerated, ſeeing they are one and the ſame in Ground and Nature*, &c. He was ſeconded by another of your Teachers of great Name amongſt you, *viz. Richard Hubberthorne*, in his Works, Reprinted 1663. who alſo attacked this Declaration of the *Baptiſts*, *P.* 229. of his Works, ſaying, *Why will you not Tolerate Popery as well as Epiſcopacy? Have not the Profeſſors of Epiſcopacy murthered and ſlain, and do labour to murther and ſlay the People of God, as well as the Papiſts? And will you Tolerate the Common-Prayer among the Epiſcopacy, and not the Maſs-Book among the Papiſts; ſeeing that the Maſs was the Subſtance out of which the Common-Prayer was extracted?* &c.

And much more to the ſame purpoſe in theſe and others of your Early Writers, which ſhew ſufficiently your Ancient Principles, and you tell us they are now no other than what they were when you were firſt a People, as in my Books I have more largely ſet forth, which may be had, Bound up together, at ſeveral Bookſellers in *London*. And for the Truth of my Quotations, I am ready to juſtifie under the greateſt Penalties my Superiors ſhall think fit to aſſign; and for my Arguments, every Man is left to his Judgment of Diſcretion, as I deſire my ſelf, and this may ſerve in Anſwer to all your Clamours; and what I have yet to ſay, you'll ſee in my next, which is ready for the Preſs, which is a Proof of my own Charge againſt you at *Weſt-Dereham* Church in *Norfolk*, the 9th of *December* laſt: Where not only the

Quakers

Quakers were forced to confeſs the Truth of my Quotations, but four Clergymen of known Reputation have under their Hands certified the ſame. As to your ſcattering your Books, both in the Church and the Country round, it is in Obedience to *G. Fox*'s Doctrine and Example, in his Book, *The Vials of the Wrath of God*, &c. Printed 1655. *P.* 2. *This* [Book] *is to be ſcattered among the Ignorant, Simple, and Blind People*, &c. I am ſatisfied your Ancient Teſtimony was deſign'd to bring the Clergy to a Morſel of Bread, but hitherto you have been diſappointed: For, ſays *G. Fox* in his Paper *concerning Poets*, &c. *P.* 8. *But I ſhall tell you the Scholars of* Oxford *and* Cambridge, *It would be more pleaſing to God, for you to get a Spade on your Backs, and a great old Glove, and a Bill in your Hand, and ſtop Gaps, and make up old Hedges, and threſh out Corn, and go amongſt Day-labouring Men for* 3 *d. a Day*, &c.

And indeed if it be as *Burroughs* your great Prophet ſaid, in the recited Trial and Condemnation of the Clergy, in his Works, *P.* 223, 227, 234, *viz.* That they Agree and Concur with all the falſe Prophets and Deceivers in former Ages; that they are Miniſters of Antichriſt; and for which all honeſt People have left them, yet have 1500000 *l.* a Year for their Antichriſtian Service, as his Ancient Teſtimony ſets forth, Printed 1655. and Reprinted by the Approbation of *Geo. Whitehead*, &c. 1672. then indeed 3 d. a Day is enough; nay, too much. But that this Ancient Teſtimony (from which they ſay they do not deviate) might be renewed, and kept freſh in Memory, *W. Penn* in his *Guide miſtaken, &c.* Printed 1668. *P.* 18. ſaith, *Whilſt the Idle Gormandizing Prieſts* of England *run away with above* 1500000 *l. a Year, under Pretence of being God's Miniſters; and that no ſort of People have been ſo univerſally through Ages the very Bane of Soul and Body to the Univerſe, as that Abominable Tribe, for whom the Theatre of God's moſt Dreadful Vengeance is reſerved to act their Eternal Tragedy upon*, &c. And if ſo, it's time for them to get a Bill, a great Glove, mend Gaps, and Threſh for 3 d. a Day, as your Apoſtle *Fox* preſcrib'd.

But

But *J. Feild* in his Book, *An Apology for the* Quakers, *and an Appeal to the Inhabitants of* Norfolk *and* Suffolk, *&c. p.* 9. 1*ſt*, *Would the Clergymen account it juſt, that any ſhould Charge them, Condemn and Cenſure them.* 2*dly*, They exhort, *To do to others as they would that others ſhould do to them.* 3*dly*, p. 5. *We* (ſay they) *pray for all Men, for Kings, and all that are in Authority.* 4*thly*, p. 7. *We* (ſay the *Quakers*) *have, and always had a high Value for the Scriptures above all other Books.* 5*thly*, p. 1. *They* (i. e. Clergy) *Incenſe thoſe in Authority againſt this Innocent People* (i. e. Quakers) *that the Monſter of Perſecution might be again raiſed to Suppreſs them*, &c: *Anſ.* As to the Firſt, *Would the Clergy account it juſt to Charge and Condemn them?* &c. Juſt or unjuſt, they are both Charged and Condemned at the *Quakers* Bar, as above quoted; yea, and in *Smith's* Works, *P.* 157, 161. the *Quakers* Dialogu'd the Biſhops, and ſummon'd all Eccleſiaſtical Courts and Officers; and not only by their Authority Condemn them, but call the Biſhops Monſters, and into the Bargain ſay, *The Book of Common-Prayer is conceived by an Adulterous Womb, and that it receives its Strength from the Pope's Loins.* And 2*dly*, *That therein you* (Quakers) *do not do as you would be done by*; and therein groſs Hypocrites and Diſſemblers with God and Man. But 3*dly*, your Pretence *to pray for all Men, for Kings*, &c. This is ſo Falſe and Falacious, that I challenge the whole World to produce one Inſtance of your praying for King *William*, or any King, ſave once at a Meeting at *Milden-Hall*, where *Sam. Cater* prayed for the late K. *J.* II. and how ſhould you be found in that Practice, ſince all Kings (with you) are but Spiritual *Egyptians*, by your Ancient Teſtimony, from which you have not deviated in one Point? But your Principles are the ſame that they ever were, tho' as *Whitehead* ſays, *You can now word the Matter otherwiſe.* 4thly, *That you value the Scriptures above any Books in the World.* This is falſe with a witneſs, when you in Print tell us, *We may as well burn the Bible as your Writings.* See *Truth's Defence*, p. 2. 104. Calling the Scriptures *Duſt, Death, Serpents Meat, Beaſtly Ware*, and that *Preaching out of them is Conjuration.* And *G. Whitehead* tells us in his

his Book, *Truth defending the Quakers*, &c. p. 7. That *what is ſpoken from the Spirit of Truth in any, is of greater Authority than the Bible.* And many of your Books (nay, even that) are ſaid to be given forth from the Spirit of Truth, the Holy Ghoſt, and ſpoken from the Mouth of the Lord. How then do you value the Bible above all Books in the World? But as *Solomon* ſaid, *Prov.* 26. 3. *A Whip for the Horſe, a Bridle for the Aſs, and a Rod for the Fool's Back*; and ſo you muſt give me leave to whip this *John Feild* for his deep Hypocriſie and Deceit; and I wiſh it may do him Good. What! to pretend that the *Quakers* value the Bible above all Books, then conſequently above their own. This is ſuch a Lie, that it ſtabs it ſelf; when you exalt and value your own as of greater Authority, and are commanded by your Teachers to read them in your Meetings, and never read a Chapter of the Old and New Teſtament in your Religious Meetings, (if ſuch I may call them) ſince you were a People; neither is it agreeable to your Ancient Teſtimony. Nay, I am perſwaded, that ſhould the Government think fit, for a Proof of your Sincerity herein, to injoin you to read a Chapter of the Bible at the beginning of your Meeting, (I mean, by ſuch of your Teachers as can read a Chapter) you would be ſo far from ſubmitting to Authority, that you'd firſt go to Jayl, and then call it Perſecution, and Record it to Poſterity: But would it therefore ever the more be Perſecution? I trow not; ſince it was the Practice of Jewiſh, as well as the Chriſtian Churches, in all Ages of the World.

But 5*thly* and *laſtly*, *That the Petitioners would Inceenſe thoſe in Authority to raiſe that Monſter Perſecution upon you.* Now, tho' I do profeſs my ſelf a Member of the Church of *England*, I have often, and do now again tell you, that I am againſt Perſecution, and will add, that Perſecution for the Name of Jeſus, or for Righteouſneſs ſake, is a Badge of a falſe Church; of which, your Schiſm in *Penſilvania* has given a Demonſtration. And, had you Power in your Hand (which God grant you may not) I doubt not but we ſhould ſoon feel your little Finger as heavy, as ever

you

you felt a Parliaments Loins. Witneſs your Indicting me for Printing unlicenced; your own frequent Practice at that time, and your Perſecuting of *G. Keith, &c.* in *Penſilvania*; but I hope all Suffering is not Perſecution. Shall Men fire Houſes, and poyſon Rivers, and not be Controuled, Limited, nay, Puniſhed, if they will follow their own Light, blind Zeal and Imaginations. In like manner, ſuch as poyſon the Streams of the Chriſtian Religion, ſubvert the Faith, undermine Chriſtianity, broach and maintain Heretical Opinions, and Damnable Errors, even denying the Lord that bought them, as you have in Print, which I take to be Fundamental Errors; and by me proved upon you; I hope then it will not be raiſing Perſecution, to have you examined about theſe things, which is the main thing you fear, whilſt you make the World believe you fear Perſecution.

Thus referring *John Feild* to my former Books, I ſubſcribe my ſelf the *Quakers* Friend, tho' I tell them the Truth,

Feb. 18. 1698. *Francis Bugg.*

HAving thus recited the Reaſons which I propos'd, and humbly preſented to both Houſes of Parliament, *March* the 16th. 1698. why the *Quakers* Principles and Practices ſhould be Examined, Cenſured, or Suppreſſed, as above noted: And which I have good Grounds to believe would have been done, only the Shortneſs of the Seſſion, Multiplicity of Buſineſs, and other Prudential Reaſons prevented it.

Alſo the Annimadverſions before mentioned, which was a Poſtſcript to a Book, intituled, *A Brief Diſcovery of ſome of the Blaſphemous and Seditious Principles and Practices of the* Quakers, *taken out of their moſt Approved Authors*; &c. by Three *Norfolk* Clergymen, *viz. Edw. Beckham*, D.D. Rector of *Gayton Thorp*; *Hen. Meriton*, Rector of *Oxborow*; and *Lancaſter Topcliff*, Rector of *Hockwold*:

Hockwold: And another Book to the same Purpose, intitled, *Some Few of the* Quakers *Many Horrid Blasphemies, Heresies, and their Bloody Treasonable Principles, destructive to Government*, &c. both presented to both Houses of Parliament the 21th of *March*, 1698. together with the said Postscript, which now I call Animadversions, which surpriz'd the Hypocrites, crying out of Persecution, Persecution; saying, these Gentry and Clergy would break in upon the Indulgence granted, *&c.* when no such thing was designed: And that it may to all the World appear so, (notwithstanding their Noise and Clamour thereabout, as well as by their Paper presented to the Parliament, *March* 23. 1698.) I shall recite a Copy of the said Petition, which is as followeth, *viz.*

To the Honourable the Commons of England, *in* Parliament Assembled.

The Humble Petition of the Justices of the Peace, and Grand Juries of the said County of Norfolk, *in Session, assembled in Behalf of themselves, and the Body of this County at Large.*

Humbly sheweth,

THAT We cannot without Resentment take Notice of the Growth and daily Increase of a Sect of People among us, call'd *Quakers*

Quakers; and the Miſchiefs and Dangers from thence threatning this Nation.

It is too obſervable with what Reſtleſs Zeal their Deluding Teachers, and (as may well be ſuſpected) many *Romiſh* Emiſſaries under their Vizar and Diſguiſe, daily ramble into all Parts of theſe Kingdoms, and boldly ſpread their Venomous Doctrine every where, attempting to Infect and Shock the Minds of Weak and Unſtable Proteſtants, and aſſuming to themſelves Rules of Diſcipline, Powers in Matters of Religion, and Forms of Government, repugnant to the Eſtabliſhed Laws of the Kingdom, contrary to the very Acts of Toleration, and not allowed to any other Diſſenters; vouching in all their Practices Divine Inſpiration for their Warrant, and the Indulgence of the Government for their Indemnity.

How apparently their Blaſphemous Books, and Pernicious Principles, tend to ſubvert the Fundamentals of Chriſtianity, and the Undermining the Civil Government, are ſufficiently demonſtrable. The publiſhing whereof by pretended Permiſſion of Authority, We Humbly conceive to be of moſt Dangerous Conſequence.

We therefore obliged in Duty to God and our Country, do Humbly Pray, That you will vouchſafe to take theſe Matters into your Care & Conſideration, that (with whatever Tenderneſs to the Perſons and Eſtates of theſe People) their ſaid Principles and Practices may be Strictly Examined,

Examined, and Cenſured, or Suppreſſed, as they ſhall appear to deſerve, and as in your Great Wiſdoms ſhall ſeem expedient; and that our true Chriſtian Religion (more dear to us than our Lives) may be Defended and Preſerved to all Poſterity, Free from Popiſh Superſtition, and Unpolluted with Enthuſiaſtical Innovation.

Now, to let the World ſee the Chriſtian Tendency of the recited Petition, which was not done in haſte, or without great Reaſon, for the Preſerving Chriſtianity from the Scandal of thoſe Errors, which the Proteſtants are chargeable with, (if the *Quakers* ſtand Recogniz'd as ſuch) I ſhall Tranſcribe ſome few of the *Quakers* Blaſphemous and Seditious Principles, as I find them Recited (and to my Knowledge, Truly and Faithfully too) out of the Two Books above-mentioned, which was occaſioned by the *Quakers* challenging the Clergy in *Norfolk*, or any of their Cloth, as in their Printed Letter, in the Book, intituled, *The Quakers Challenge, made to the* Norfolk *Clergy*, &c. p. 9, 10. may be ſeen, *viz.*

To *Henry Meriton*, *John Meriton*, and *Lawrence Park*.

'IT is Prudence in wiſe Men to hear and weigh a 'Defence, as well as a Charge: *Francis Bugg* hath 'charged the People call'd *Quakers* in Print, and has 'been anſwered to thoſe ſeveral Charges ſeveral 'times—And when you have read over thoſe Anſwers, 'if you will give it under your Hands, that thoſe An'ſwers are Defective, OR if you THINK you have 'Matter to CHARGE us withal, let us have your 'Charge UNDER your OWN HANDS, and appoint 'TIME and PLACE convenient, and we, or ſome o'thers of us, (God willing) WILL MEET you as 'publickly as you pleaſe: But we reject *Francis Bugg*'s 'Charge, as being already ſufficiently anſwered ſeveral

'times

'times over: As also him to be one of the Persons 'concerned against us in Disputation, because of his 'Unreasonableness: And be it known unto you, 'THIS is not out of any Conciousness to our selves, 'of HOLDING ANY ERROURS; But if you 'think it is, you may, if you please, TRY the UT-'MOST of your SKILL and STRENGTH, and see 'what you can get by it. Pray leave off boasting, till 'you have obtained the Victory.

'Remember the Answer that was given to *Benhadad*, '1 *Kings* 20. 11. Therefore, to conclude, at present, 'we are free, or some others of us, TO MEET with 'you, OR ANY OF YOU ALL, *Francis Bugg*, on-'ly excepted, TO TAKE YOUR CHARGE, AND 'STAND A PUBLICK TRYAL, desiring only the 'common Priviledges, to such Occasions belonging, 'provided, as aforesaid, you think meet in your own 'Names, OR ANY OTHER OF YOUR CLOTH, 'to charge us. *Sept.* 7. 1698.

R. Ashby.	*S. Stanton.*	*P. Buckenham.*
J. Hubbard.	*D. Phillips*	*R. Case.*
P. Tassell.	*M. Harrison.*	*J. Browne.*
Rich. Marler.	*I. Hunter.*	

This then is the Substance of the *Quaker's* Challenge, which I do think is as plain and home a Challenge as can well be given, not only to those Three, to whom it is directed, but to any, or all of their Cloth. The next thing I shall insert is, An Abstract of the Minister's Acceptation of their Challenge, with a Copy of the Charge they gave the *Quakers*, the 27th of *October*, 1698. and the Time given them to prepare to make their Defence was until the 8th of *December* following, which was above Six Weeks, *viz.*

To *J*— *Hubbard*, *R*— *Ashby*, *D*— *Phillips*, &c.

'FRiends, It hath not been from any Distrust of the 'Goodness of our Cause, or any Backwardness in 'us to defend it, that we have been thus long in return-

'ting an Answer to the Challenge you sent us; we 'shall not insist upon *Francis Bugg*'s bearing any part 'in the intended Dispute, nor wave the Challenge you 'have turned upon us, instead of accepting his, which 'yet we think you ought to have done, notwithstanding what you precariously Affirm in your own Cause 'of his being unreasonable, and answered already, *&c.* 'But your excluding him shall not hinder us, or 'some of our Brethren, from giving you a Meeting 'in answer to your Challenge, *&c. We think fit to 'acquaint you with these following Propositions.*

'I. That the Place to meet in be *West-Dereham* Church, being well Gallery'd.

'II. The time the 8th of *December*, at Ten in the 'Forenoon.

'III. That but Six of a side, and those Six known 'Inhabitants in *Norfolk*, and *Suffolk*, and City of *Norwich*; and that but one to speak at a time.

'IV. That no Personal Reflections be made Foreign 'to the Cause.

'V. That a Notary of each side be appointed.

The Matters we charge you with, are,

'I. With Blasphemy against God.

'II. With Blasphemy against Jesus Christ.

'III. With Blasphemy against the Holy Scriptures.

'IV. We charge you with Contempt of Magistracy, 'and the Ordinances of Christ, as Baptism and Supper.

'V. We charge you, that the Light within, AS 'TAUGHT BY YOU, leaves you without any cer'tain Rule, and exposes you to the forementioned, 'and many other Blasphemies.

Henry Meriton,
October the 27th, 1698. *John Meriton,*
Lawrence Parke.

Now, *Reader*, as the *Quakers* Challenge was plain, so did the Clergy, (after Consultation with their Superiors) as plainly accept of their Challenge, and according to the Powers granted them by the *Quakers*, (in their Formal Challenge in writing) they appointed both

both Time and Place, and other neceſſary Accommodations; together with their Charge upon the *Quakers*; and as plain it was, that when the Day appointed came, and the Clergy exhibited their Charge: That tho' the *Quakers* met them, and thoſe of great Note too, from *London*, *Colcheſter*, *Norwich*, and divers other parts of the Nation, yet they would not ſtand their Tryal, nor abide the Proof of the Charge, which the Clergy had drawn up againſt them, according to the Powers granted them by the *Quakers*; and which they offer'd to prove againſt them out of their Books, (having in the Church, ready for that purpoſe, about 300 *Quaker* Books) but the *Quakers* would neither own nor diſown their Books, nor own nor diſown their Doctrines contained in them, but perpetually kept ſpeaking, ſometimes two or three at a time, and all to avoid the Proof of the Charge againſt them. At which the Gentry, (many being preſent) as well as the common People, were well ſatisfied of the *Quakers* Inſincerity, and that they were conſcious to themſelves of their Errors, and of their Inability to defend themſelves: And this appear'd to me (being then preſent) very plain, as well as to many Hundreds more.

Upon which the Clergy printed, as I have already obſerved: And that it may ſtill more plainly appear, *Firſt*, That the *Quakers* hold ſuch Errors, and Pernicious Principles, as are deſtructive to Church and State, and tend to the utter Subverſion of Chriſtianity it ſelf. *Secondly*, That the Gentry having ſeen this their ſhuffling Doings, had good Reaſon, not only to petition themſelves, but to perſwade others to it; and that according to the Tenor of the Petition. *Thirdly*, I ſhall alſo ſhew, That the Paper preſented by the *Quakers*, in their Defence, ſtiled, *The* Quakers *modeſt Obſervation*, &c. never denied one Quotation in the Books quoted, and preſented to the Parliament by the *Norfolk* Clergy, nor Refuted one Argument, nor yet Alledged againſt any one Reaſon, offer'd for their Examination, which is *Nihil Dicit*, a Confeſſion of Judgment; and plainly ſhow, that they had nothing material to of-

fer in their Defence, ſetting aſide their Pride and Preſumption. All which will be ſhewed in their order.

Firſt, From a few Quotations out of the *Quakers* Books, as recited in the Book, *A brief Diſcovery*, &c. by the Clergy aforeſaid, namely, Their BLASPHEMY AGAINST GOD, *p.* 3. from *G. Fox*, Jun. his Works, *p.* 50. ſpeaking in the Perſon of their Light within, hath this Paſſage; 'I the Light will fall upon you, and 'grinde you to Pouder; all who will not own me the 'Light in you, I will make you know that I the Light 'am the true Eternal God, which created all things; 'and that by me the Light all things are upheld; 'and that beſides me there is not another that can 'ſave.

From *G. Fox*'s Book, ſtiled, *The Pearl found in* England, *&c.* Where ſpeaking in the Perſon of their Light within, are theſe Paſſages, *p.* 15, 16. 'I'll break in pie'ces; I'll make Nations like Dirt; I'll tread them into 'Mire; I'll make Religions, Profeſſions and Teach'ings, Gatherings in Heaps, Gatherings of Multitudes, 'Gatherings, which they call Churches, I'll make Mire 'of them, I'll make Mortar, I'll make Dirt of them: The 'Wrath of the Lamb is riſen upon all Apoſtates, who 'are gathered in the Apoſtacy; Apoſtatized from the 'Prophets Life, the Apoſtles Life, the Life of the Lamb: 'The Lamb is riſen; the Scepter is gone out; the 'Throne is ſet; you ſhall be ſhaken, ye Diviners, ye 'Dreamers, ye Notioniſts; I'll whirl you under Hail-'Stones, Vials, Plagues, Thunders, Woes, Judgments 'are come upon you.

Again, *p.* 4. from *Fox*'s Book, ſtiled, *The Teachers of the World unvailed*, &c. who in *p.* 27. thus ſaith; 'I am 'the Light of the World; HIM, by whom the World 'was made; If you love the Light with which you 'are enlightned, you love Chriſt, who ſaith, Learn of 'me; but if you hate that Light, there is your Con'demnation, from HIM who is ONE with the Truth 'in every Man, *&c.* Again, from *p.* 6. ſee *G. Fox*, *Saul's Errand to* Damaſcus, *&c. p.* 8. 'HE that HATH 'the ſame Spirit that raiſed Jeſus from the Dead, IS 'EQUAL with GOD. And from *Sol. Eccles* Book, *The Quakers*

Quakers Challenge, &c. *p.* 6. 'Stand up *Muggleton*, thou 'Sorcerer, whose Mouth is full of Cursing, Lies, and 'Blasphemy; who calls thy last Book, *A Looking-Glass* 'for G. Fox, whose Name thou are not worthy to take 'into thy Mouth; who is a PROPHET indeed, and 'hath been Faithful in the Lord's Business from the 'Beginning. It was said of Christ, that he was in the 'World, and the World was made by him, and the 'World knew him not; SO it may be said of THIS 'true Prophet (*G. Fox*) whom *John* said he was not: 'But thou wilt feel this Prophet (*or*) one Day as 'heavy as a Millstone upon thee: And altho' the 'World knows him not, yet he is known. *p.* 3. The 'Quakers are in the Truth, and none but they, *&c.*

BLASPHEMY AGAINST CHRIST JESUS.

From *p.* 12. see *Fox's Saul's Errand*, &c. *p.* 14. Christ 'is the Substance of all Figures, and his Flesh is a Fi-'gure, *&c.* And *G. Whitehead* in his Book, *Truth defending the Quakers*, &c. p. 20. it is said expresly, *That Christ's coming in the Flesh is but a Figure.*

From *Some Few of the* Quakers *Many Horrid Blasphemies, Heresies*, &c. *p.* 4. from *W. Penn's Serious Apology*, &c. *p.* 146. 'That the Outward Person that suffer'd (at *Jerusalem*) was properly the Son of God, we utter-'ly deny. *P. ibid*, from *Christopher Atkinson's Sword of the Lord drawn*, &c. *p.* 5. 'Your imagined God beyond 'the Stars, and your Carnal Christ, is utterly denied, 'and testified against by the Light: To say this Christ 'is God and Man in one Person, it is a Lie.

P. ib. from *W. Bayly's Works*, p. 307. 'What was his '(Christ's) Person, being Mean and Contemptible to 'them (His Disciples) more than another Person. *W. Penn's Sandy Foundation*, p. 20. *That Finite and Impotent Creature*, (speaking of Christ). Reader, mark the Doctrin of these Men.

P. ib. from *Burrough's Works*, p. 273. 'The Sufferings 'of the People of God (*Quakers*) in this Age, is 'greater Suffering, and more Unjust, than in the Days 'of Christ, or of the Apostles, or any time since: 'What

'What was done to Chriſt or his Apoſtles, was CHIEFLY done by a LAW, and in great part by the DUE EXECUTION of a LAW.

P. ib. from *Sol. Eccles* Letter to *Robert Porter*, 'The 'Blood of Chriſt is no more than the Blood of another Saint.

P. ib. from *G. Whitehead's* Book, *The Light and Life of Chriſt within*, &c. *p.* 38. 'The *Quakers* ſee no need 'of directing Men to the Type for the Anti-type, nor 'yet to *Jeruſalem*, either to Jeſus Chriſt, or his Blood:— 'And where do the Scripture ſay the Blood was there 'ſhed for Juſtification? Again, *p.* 5. from *Iſaac Pennington's Queſtion to Profeſſors*, &c. p. 25. *Can Outward Blood cleanſe the Conſcience* [he ſpeaks of the Outward Blood of Chriſt; which tho' the *Quakers* do deny to have any Virtue or Efficacy towards cleanſing of the Conſcience, yet they attribute this to their own Blood, which they deny to the Blood of Chriſt; for ſpeaking of their own Sufferings, and the ſhedding of their Blood, they ſay thus to thoſe they call their Perſecutors] *that you will by no means be thence cleanſed*; (i. e. from the Guilt of the *Quakers* Blood) *but by the* SAME *Blood which you ſo cruelly ſhed.* See *The Guilty covered Clergyman unvailed*, &c. p. 17. Again, *Joſ. Coale* in his Epiſtle to *Burrough's* Works, ſaid, *The Blood of* Edw. Burroughs *would be upon his Perſecutors, as the Blood of a Thouſand Men.*

Their BLASPHEMY AGAINST THE HOLY SCRIPTURES.

P. 6. from *Robert Ruckhill's* Book, *The Quakers Refuge ſcored*, &c. *p.* 17. 'Whether the firſt Penman of the 'Scriptures was *Moſes* or *Hermes*? Or whether both theſe 'are not one? Or whether there are not many Words 'contained in the Scriptures, which were not ſpoken 'by the Inſpiration of the Holy Spirit? Whether ſome 'Words were not ſpoken by the Grand Impoſtor; 'ſome by wicked Men; ſome by wiſe Men, ill applied; 'ſome by good Men, ill expreſſed; ſome by falſe Pro'phets, and yet true; ſome by true Prophets, and yet 'falſe? *P. ib.*

P. ib. from *G. Fox's Gr. Myſt.* p. 246. 'The Scriptures 'are not the Word of God, (yet he ſays of his own 'Writings) to you this is the Word of the Lord God: See his *ſeveral Papers, given forth to ſpread Truth*, &c. p. 62.

P. ib. from *G. VVhitehead's* Book, *Truth defending the Quakers*, &c. *p.* 7. Who being asked, *Do you eſteem your Speakings to be of as great Authority as any Chapter in the Bible*, Geo. Whitehead anſwered thus; *That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.* And renews his Anſwer in his *Serious Apology*, p. 49. And moſt of their Books are ſaid to be given forth from the Spirit; from the Mouth of the Lord; from the Holy Ghoſt; and moved to write the ſame by the Eternal Infallible Spirit. Wherefore every ſuch Book is of greater Authority than the Bible, unleſs they'll ſay their Speaking is of greater Authority than their Writing; tho' from the Mouth of the Lord, which cannot be: But to proceed, and give one Inſtance more of their Blaſpheming the Holy Scriptures.

P. 7. from *Geo. Fox's News coming up out of the North*, &c. *written from the Mouth of the Lord*, Printed 1655. p. 14. and Reprinted in his Book, ſtiled, *Several Papers given forth for the ſpreading of Truth*, &c. *By G. FOX, Miniſter of the Eternal VVord of God*, Printed 1671. p. 45.

Now, *Reader*, do but obſerve the 14th Page in his firſt, and the 45th in his ſecond Edition, and with this remarkable Addition, that it now was to be read in Meetings to ſpread Truth: For *p.* 62. it is thus ſaid, *To you all this is the Word of the Lord; I charge you in the Preſence of the Lord God to ſend this* (Book) *among all Friends and Brethren every where, to be read in All Meetings to you all, this is the Word of God.* Now, *Reader*, that thou may'ſt the better know what Truth the *Quakers* ſpread in their Meetings, turn back to the 45th Page of this Book, Reprinted 1671. and approved on by their Second Day Meeting, and is a Revival of what *Fox*, their Apoſtle, wrote from the Mouth of the the Lord in 1655. and then tell me, whether it is not time to Petition, and Pray, that the *Quakers* may be examined, *Viz. Feeding upon the Letter, which is Death*;

which feeds you Serpents, Dogs and Swine; your Original is Carnal, Hebrew, Greek and Latin; and your Word is Carnal, the Letter, and your Baptism is Carnal, and their Sacraments are Carnal, and their Communion is Carnal, which is the Table of Devils, and Cup of Devils; so Dust is the Serpents Meat, their Original is but Dust; which is but the Letter, which is Death: So these Serpents feed upon Dust; and their Gospel is Dust, Matthew, Mark, Luke *and* John, *which is the Letter.*

And *p. ib.* from their Book, *A Threefold Estate of Antichrist, &c. P. 9.* They call the Scripture, *the Letter, which they say is Dust, Death, and Beastly Wane.*

Having by this time proved three of the Charges which they exhibited against the *Quakers*, let me proceed to the Fourth.

The Charge is Charge upon the Quakers, *i. e. Contempt of Civil Magistracy, and the Ordinances which Christ Instituted, viz. Baptism with Water, and the Lords Supper, with Bread and Wine.*

To begin with the last, viz. the Ordinances of Baptism, and Supper of the Lord, &c.

Some Fruits of the Quakers Many Blasphemies, &c. p. 7. from Fox's Narrative of the North, &c. p. 14. 'Your Baptism and Sacraments, as you call it, and all your Ordinances, and Churches, and Teachings, it is *Cain's* Sacrifice. *P. 34.* A Voice and a Word to all you Deceivers, who deceive the People; and Blasphemers, who utter forth your Blasphemy, and Hypocrisie; that tell People of a Sacrament; and tell them it is the Ordinances of God. Blush, Blush and Tremble before the Almighty; for dreadful is he that will pour forth his Vengeance upon you.

A brief Discovery, &c. p. 123. from Smith's Primer, p. 6. 'I would know, Father, (saith the Child) how it is concerning those things called Ordinances; as Baptism, and Bread, and Wine. The Father answers, Why, Child, as to those things, they arose

from

'from the Pope's Invention, who hath had Power in 'the Night of Apoſtacy, and hath ſet up his Devices, 'which are yet continued in *England*, tho' he ſeeming-'ly is denied; and the whole Practice of thoſe things, 'as they uſe them, had their *Inſtitution by the Pope*, and 'were never ſo ordained of Chriſt.

Pr. ib. from *W. Penn*'s *Reaſon againſt Railing*, &c. *p.* 108, 109. 'I affirm (ſaid *W. Penn*) by that one Scripture, '(*Heb.* 9. 10.) That Circumciſion is as much in force as 'Water-Baptiſm; and the Paſchal Lamb as Bread and 'Wine; they were both Shadows, and both Elemen-'tary and Periſhable —— And we can teſtifie from the 'ſame Spirit that *Paul* renounced Circumciſion, that 'they are to be rejected, as not now required, &c.

I think I have gone thorow the half part of this Charge, having proved from the joint Teſtimony of the Quaker Teachers of beſt Note, their Contempt of Baptiſm by Water, and the Lord's Supper, with Bread and Wine; which were not only Inſtituted by Chriſt Himſelf, but commanded to be continued in His Church, ſaying, *Go teach all Nations, Baptizing*, &c. *Do this in Remembrance of me.*

And now to the other half Part of their Charge upon the *Quakers*, taken out of the *Norfolk* Clergy's Books, preſented to the Parliament, as above noted, *viz.* their Contempt of Magiſtracy.

I. *Of Kingly Government.*

From *Some Few of the* Quakers *Many Horrid Blaſphemies, Hereſies, and Bloody Treaſonable Principles*, &c. p. 12. from *G. Fox*'s *Several Papers*, &c. p. 8, 9, 16. 'Will theſe 'that are true Chriſtians have any more Kings among 'them but Chriſt?——That is the falſe Church that 'doth not live——upon the Heads of the Kings—— 'many cry for an Earthly King, and will have *Cæſar*: 'And is not this the ſame Nature the *Jews* was in? 'And do not they in this Crucifie Jeſus? All Kings 'and Emperors have ſprung up in the Night ſince the 'Days of the Apoſtles, among the Antichriſts—— 'theſe

'these *Kings* are the *Spiritual Egyptians*, got up since 'the Days of the Apostles: You never read of *any* 'King among the *Christians*, but among the *Apostates*, 'since the Days of the Apostles. These Christians, 'that will doat so much of an Earthly King —— are 'Traytors against Christ.

P. 13. from *Edward Burrough's* Works, *p.* 244. 'The 'Lord is Risen to Overturn, Overturn Kings, Prin-'ces, Governments and Laws: ——And there shall be 'no King Ruling but Jesus, nor no Government of 'Force but the Government of the *Lamb*. P. *ib.* 507. 'The Quakers are raised of the Lord, even contrary 'to all Men: And they cannot *Seek* to any *Outward* '*Authority*, but to the Lord alone.

II. *Concerning* Parliaments.

P. ib. from *Francis Howgill's* Works, *p.* 5. 'Many 'are so doating on the Name of a Parliament, as tho' 'it were essential, and cries up the Priviledges of Par-'liament: But if they will not hearken to the Voice 'of their Masters, the People, but may be, call them 'Rebels and Traytors, if they shou'd be turn'd out.

III. *Of the* Lords.

P. ib. From *G. Fox, to the Council of Officers*, p. 7. 'Oh 'what a Sincerity was once in the Nation! (says *G.* '*Fox* to the Council of Officers:) What a Dirty Na-'sty thing it would have been to have heard talk of a 'House of Lords amongst them.

IV. *Of the* Commons.

P. ib. from the Works of *G. Fox*, Jun. *p.* 87, to 91. 'A 'Parliament by the Voices of the People, are not like 'to govern for God, or the Good of his People——. 'The Chusing of Parliament-Men, according to the 'Custom of *England*, which is called its Birth-right,

'stands

'ſtands in reſpect of Perſons, and not in Equality. 'P. 89. You are not to ſee your Deſires fulfilled by a 'Parliament choſen by the Voices of the People—— 'A Parliament that is choſen by moſt Voices, are not 'like to act for God, and the Good of his People. P. 92. 'And we ſee the People have been in great Blindneſs, 'in contending for Parliaments, ſo choſen, *&c.* See alſo *A Brief Diſcovery of ſome of the Blaſphemous and Seditious Principles and Practices of the Quakers*, p. 18. for more of this.

P. 18. from *G. Fox*'s *News coming up, &c.* p. 27. 'Hew down all the Powers of the Earth——Slay *Baal*; '*Baalim* muſt be ſlain; all the Hirelings muſt be turn'd 'out of the Kingdom:——The Sword of the *Lord* is 'drawn againſt you all; you are ruled by the Prince 'of the Air, and in the Power of Darkneſs ye ſtand. 'P. 20. Sing all ye Saints, and Rejoice; Clap your 'Hands, and be glad; for the *Lord Jehovah* will Reign; 'and the Government ſhall be taken from you pre-'tended Rulers, Judges and Juſtices, Lawyers and 'Conſtables: All this *Tree* muſt be cut down, and Je-'ſus Chriſt (in Us) will Rule alone.

In *Fox*'s *Journal*, p. 278. *He* (Fox) *being told by the Innkeeper, that there were Warrants out againſt him*; he anſwered, *What do you tell me of their Warrants againſt me? If there were a Cart Load of them, I do not heed them.* Again, in his *Great Myſtery*, &c. p. 77. *Being told, that one of the Quakers pretended he had a Call immediately from Heaven to take away* (or ſteal) *their Hour-glaſs*: Fox anſwer'd, *As for any being moved of the Lord to take away your Hour-glaſs from you; by the Eternal Power it is owned.*

Thus having by ſome Collections out of the *Norfolk* Clergymen's Books proved Four of their diſtinct Charges, *viz.* Blaſphemy againſt God; againſt Chriſt; againſt the Holy Scripture; Their Contempt of Chriſt's Ordinances, as that of Baptiſm, the Lord's Supper, and Magiſtracy; I reſerve their Fifth Charge till anon, becauſe it is rather Doctrinal than Fact; and that indeed the *Light*, AS TAUGHT BY THEM, not only leaves them without any certain Rule, but

expoſes

exposes them to all the Recited Blasphemies, and many others.

Object. But some may say, since the Clergy have by their Books aforementioned, so fully proved their Charge upon the *Quakers*, how comes it to pass, that you proceed to a fresh Proof?

Ans. I. Because from hence I may shew, that the *Quakers* are very Impudent; who when upon the spot at *West-Dereham*, would neither own nor disown, defend nor deny their Books, or the Doctrine contained in them, nor vindicate themselves from the said Charge then and there exhibited against them, and that under Pretence they had not the Title of their Books, the particular Pages, and the Words sent them, upon which the Clergy bottomed their Charge.

II. And that now they have both Book, Page and Line shewed them, yet have they not once pretended a Vindication of themselves, either by denying Book or Page, or Refuting one Argument, or Alledging against one Reason, (in the Broad Sheet, wrote by my self) why the *Quakers* ought to be Examined, and their Principles and Practices Censured or Suppressed, as will appear from the Paper they presented to the Members of Parliament; A Copy of which is as followeth, *viz.*

The Quakers *Modest Observation upon the Three* Norfolk *Clergy-men, and* Fran. Bugg's *Books.*

IT does not surprize us to be *Evilly Intreated, and especially by those that have an* Interest *in doing it.*

But if Conscience prevailed more than Contention, *and Charity over-ruled* Prejudice, *we might hope for fairer Quarter from our Adversaries.*

But such is our Unhappiness, that nothing less will satisfie them, than breaking in upon the Indulgence *that we enjoy; if they could perswade the Government to* Second *their Attempts to a new* Persecution.

In order to which, we perceive they have been hard at Work, to Pervert *our Books,* Violate *our Sense,* Abuse *our Practice,*

Practice, and Ridicule *our Perſons; knowing very well with whom they have to do, and that the* Patience *of our Profeſſion is their* Security *in Abuſing of it.*

However, if it has Weight enough with our Superiors *to expect a* Freſh *Defence of our* Principles *and* Practices, *we ſhall (with God's Aſſiſtance) be ready for their Satisfaction,* once more, *to Juſtifie both, againſt the Inſults of our* Reſtleſs *Adverſaries: Who, otherwiſe, we take leave to ſay, would not deſerve our Notice; ſince we have already* Repeatedly *Anſwered their Objections in* Print; *and think it our Duty, as well as Wiſdom, to uſe the Liberty, the Government has favoured us with, in as* Peaceable *and* Inoffenſive *a manner as may be.*

George Whitehead. William Penn.
John Vaughton. John Feild.
John Fiddeman. John Bellers.
Henry Gouldney. Joſeph Wyeth.

III Becauſe their Pride in this recited Paper ſeems to be of the Superlative Degree, ſince they diſdain to defend themſelves, unleſs the Parliament ſhall exact it of them; ſince they thus put the Queſtion, *viz. However if it has weight enough with our Superiors* (meaning our Parliament) *to expect a freſh Defence,* &c. — *Otherwiſe we take Leave to ſay* (that all which is expreſt in the Petition, and urged againſt us by the Clergy in their Books) *will not deſerve our Notice.*

IV. And if ſo, what an Indiſpenſible Duty does this lay upon all Chriſtians, under all Denominations, in every Shire and Corporation in *England*, to Petition the Parliament, that the *Quakers* Blaſphemous Principles and Practices may be Examined, and Cenſured, or Suppreſſed, according to the Tenor of the Recited Petition; as they tender God's Glory, the Good of Souls, common Chriſtianity, and the Safety, Honour and Welfare of the Nation. Againſt all which, the Principles of the *Quakers* are levelled, as plainly appear from divers Quotations, recited in *A Brief Diſcovery,* &c.

V. Becauſe,

V. Becauſe, if the *French* King, who is a Papiſt, be ſo Zealous, as by his *Letter to the Pope*, mentioned in the *Flying-Poſt*, Numb. 597. to deſire a ſpeedy Sentance on the Archbiſhop of *Cambray*'s Book, ſaying, *I cannot but obſerve with Grief, that the ſaid Judgment, ſo neceſſary for the Peace of the Church, is delayed*, &c. I ſay, if ſo, then ſurely our Governors, when they come to underſtand the Damnable Errors, taught by the *Quakers* in their Books, directed to be read in their Meetings, and only amongſt the *Quakers* too, They cannot but think themſelves concerned, notwithſtanding the Books which the *Quakers* publickly preſent, which are of another Stamp, and carry another Face.

VI. Becauſe, that upon a freſh View of the Recited Quotations; together with the Inſolence of the *Quakers* Challenge to the Clergy, or any of their Cloth: The Clergy's ready Acceptation thereof, and giving a Charge, and offering to prove the ſame out of their Books, if they would ſtand their Poſt; and likewiſe, when they ſee the *Quakers* way of Shuffling, to avoid a Defence, pretending want of Title, Page and Line: And now they have all they can ask, ſtill to ſay, *viz. However, if it has weight enough with our Superiors to expect a freſh Defence of our Principles and Practices, we ſhall be ready, once more, to juſtifie both; otherwiſe we take Leave to ſay, all that the Gentry Requeſt, the Clergy Charge, and the Diſſenters Urge, does not deſerve our Notice.*

Having given theſe Reaſons why I deem it neceſſary to Publiſh this ſmall Tract, I now proceed (before I proceed to the Clergies Fifth Charge) to take ſome Notice of a little Pamphlet, put forth by *John Fiddeman*, and two other Perſons, ſtiled, *The True Light owned*, &c. Where, in *P.* 6, 7. they twice repeated three of the ſaid Charges exhibited againſt the *Quakers*, according to the Powers granted in the *Quakers* Challenge; but the Fourth they leap over, *viz. Their great Contempt of Civil Magiſtracy, and the Ordinances of Chriſt, as Baptiſm and the Lord's Supper.* This Charge was, it ſeems, ſo plain, and obvious, that *John Fiddeman*, &c. rather grant it to be true, by their Silence, than to venture a Vindication: But paſſing ſilently by that, they come

to

to the Fifth Charge; and like young Logicians, not only beg the Queſtion in *p.* 8, 12. but take it for granted, that their Light within is God and Chriſt, and from thence draw this Concluſion: That theſe three *Norfolk* Clergymen having contradicted the Quakers, they conſequently contradict the Scriptures; *Ergo*, the Clergymen are Blaſphemers. Thus we ſee how expert theſe young Students are, only I find in the laſt Line of the Second Page, they begin to halt, and to queſtion the Premiſes, from which they unluckily drew their Concluſion, ſaying, *UNTIL they can make it appear, That the* Quakers *hold forth ſomething elſe for the Light than what the Scripture witneſſeth unto*, &c. Well, Friend *John*, if it be no longer than *UNTIL* this can be done, I am perſwaded it was not a Minute; and for Proof, ſee *A Brief Diſcovery*, &c. *p.* 3, 4, 5. where it will appear, that the *UNTIL*, *&c.* is paſt, and out of doubt. Now *W. Penn* had more Wit than *J. F. &c.* For in his *Briſtol Creed*, p. 7. he leaves out the Word AS, and ſays, the Light within us, taught by us; he ſeems thereby to know, that AS taught by you, it did expoſe you.

And now I ſhall proceed to make ſome Additional Proof of the 5th Charge, which the Clergy not only drew up againſt the *Quakers*, but in the Book aforeſaid have proved the ſame effectually: But yet for the ſake of the well-diſpoſed amongſt their Hearers, I ſhall add ſome few Arguments, to prove the Charge, which is as followeth.

V. *We charge you, that the Light within, as taught by you, leaves you without any certain Rule, and expoſes you to the forementioned, and many other Blaſphemies.*

In the Proſecution of the Proof of this Charge, I ſhall firſt ſhew, that their Light within, as taught by them, does thus leave and expoſe them: And next, that their Way and Manner of Teaching is contrary to all the Miniſters of Chriſt in former Ages, as well as in this our Age.

Firſt

First see *The Teachers of the World unveiled*, &c. p. 87. 'I am (said *Fox*) the Light of the World; 'him by whom the World was made; and doth 'enlighten every Man that cometh into the World, *&c.* *Sol. Eccles* confirms *G. Fox* in his Blasphemy, 'It was said of Christ, that He was in the World, and 'the World was made by Him, and the World knew 'him not; SO it may be said of this true Prophet, *(G. Fox)* &c. Again, see *Several Petitions answered*, &c. p. 60. 'My Name (said *Fox*) is covered from the 'World; and the World knows not me, nor my 'Name, *&c.* Again, in his *Trial at Lancaster Assize*, &c. 'p. 21. 'And before I came to the Bar (said *Fox*) I 'was moved to pray; the Thundering Voice answer-'ed, I have glorified thee, and will glorifie thee a-'gain: And I was so filled full of Glory, that my 'Head and Ears was filled full of it, *&c.* alluding to *John* 12. 28, 29. This is that Monster *Fox*, which taught himself to be the Light of the World; of which, *W. Penn* seems to be aware, when he James the Clergies Charge, by leaving out the Word AS. See also his *Battledoor*, &c. Introd. 'All Languages are 'to me no more than Dust (says *Fox*) who was before 'Languages were. Again, p 214. and next follow a 'few Words to the whole Matter, (by *G. Fox*) who 'was before Confusion, or many Languages were, *&c.* To this agree his Brother, *James Parnell*: See his Book, *The Watcher*, &c. p. 37. 'But to the end of all 'Disputes and Arguments, I am come; for before 'they was, I am; both alluding to *John* 8. 58. *Verily, verily, before* Abraham *was, I am*, said Christ. And from hence it came to pass, that *Josiah Coale* adored him, saying, 'Dear *G. Fox*, who art the Father of 'many Nations; whose Being and Habitation is in the 'Power of the Highest; in which thou Rules and Go-'verns in Righteousness; and thy Kingdom is esta-'blished in Peace; and the Increase thereof is with-'out end. All which is justified by *W. Penn* in their Book, *Judas and the Jews*, &c. p. 44. And hence it came to pass, that when any Transgressed *G. Fox*'s Laws,

they

they kneeled down to him, and did him Divine Honour: particularly *John Fretwell*, *Chriſtopher Gilborn*, *James Nayler*, &c. See their Book, *To all People profeſſing the Eternal Truth*, &c. p. 6. by *John Harrwood*. But for a Salvo for all theſe Blaſphemies, *G. Whitehead*, in his *Innocency againſt Envy*, &c. p. 18. *And as to his* (F. B's) *Charge of Idolatry and Blaſphemy, how proves he that they gave and intended thoſe Titles to the PERSON of G. Fox, and not to the Life of Chriſt in him.* Thus then I have proved, that their Light within, AS taught by them, have not only left them without any certain Rule, but expoſed them to the groſſeſt Blaſphemy and Idolatry that ever any Hereſie was guilty of ſince the time of *Symon Magus*. I now proceed, to ſhew, that their very Manner and Method of Teaching and Directing their Proſelytes to their Light within, is contrary to the Method of all the Goſpel Miniſters ſince the Days of Chriſt; but I would not herein be miſtaken; for I do acknowledge that God is Light, and that Chriſt, by the Influences of his H. Spirit, doth Illuminate the Souls of his People; and I do further ſay, that it is every Man's Duty to obey the Dictates of his Conſcience thus enlightned. And thus much by way of Conceſſion; I am now come to ſhew the Arguments of the Prophets, Chriſt, and his Apoſtles, and their Method they took to convince Gainſayers, and how contrary they were to the Arguments uſed, and Methods taken, by the Quaker Teachers: It was not to turn them to their Light within; no, nor yet to exclude their Light, Reaſon, and Underſtanding; for Man is a Rational Creature, and endued with Rational Faculties, and he ought to uſe them, and to Improve them, and pray to God to illuminate his Underſtanding, that ſo he may apprehend the Myſteries of the Chriſtian Religion, Revealed in the Holy Scriptures. All this I grant, with whatever elſe is agreeable thereunto. But ſtill the Miniſters of Chriſt never directed People to a Light within, as that which is ſufficient for their Salvation, but to Jeſus, the Author and Finiſher of their Faith. For when St. *Paul*, by vertue of this his Commiſſion, *Acts* 26. 15, 18. preached to the Unbelieving Jews at *Theſſalonica*, he did not direct

them to their Light within; *But he entered into their Synagogue, as his Manner was, and three Sabbath Days reaſoned with them out of the Scriptures, opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the Dead, and that this Jeſus, whom I preach unto you,* (ſaid St. *Paul*) *is Chriſt*, Acts 17. 1, 2, 3. Likewiſe *John Baptiſt*, when he ſhewed his Diſciples the Meſſiah, he did not direct them to a Light within, ſaying, *Hearken to that, and follow its Dictates, and it's ſufficient for your Salvation*; no, but pointed to his Diſciples as with his Finger, ſaying, *Behold the Lamb of God, which taketh away the Sins of the World*, John 1. 29. And Chriſt himſelf exhorted the Jews to *ſearch the Scriptures*; for, ſaid he, *They are they which teſtifie of me*, John 5. 39. And in the Parable of *Dives* and *Lazarus*, he did not ſend the Five Brethren to their Light within, but to *Moſes and the Prophets*, Luke 16. Neither did the Prophet *Iſaiah* Refer the Search of the Jews to their Light within, but *to the Law, and to the Teſtimony*, ſaying, If they did not ſpeak *according to this Word*, let their Pretenſions be what they would, *it was becauſe there was no Light in them*, Iſa. 8. 20. And this I take to be the good old way of ſearching, and the ready way to find the Footſteps of the Flock of God, as in *Solomon's Song*, 1. 8. And the *Bereans* were accounted noble; not that they turned to a Light within, and hearkened and liſtened to that in Silence, but in that they ſearched the Scriptures, to prove the Truth of St. *Paul*'s Doctrine, *Acts* 17. 11. I am the larger on this Head, becauſe I know it tends to the Confutation of the chief Doctrinal Point of Quakeriſm; and I would to God that the Hearers amongſt the *Quakers* would, for their own Satisfaction, (ſince of late their Teachers have been forced to confeſs to the Excellency of the Holy Scriptures) get a Concordance, and go to the Word *READ*, and other Words of like Import, and they would ſoon (I hope) ſee Cauſe to lay aſide their deluding Teachers, with their ſubtil Wiles, whoſe Ways are not the Ways of God, nor do their Method agree with that of the Apoſtles, and their Succeſſors; nor is it a Scripture Phraſe, to ſay, *Turn to your Light within*; nor is

it

it a Scripture Language, nor the Way of Scripture Teaching: For when the Lawyer ſtood up, and asked Chriſt what he ſhould do to inherit Eternal Life, he did not turn him to his Light within, but ſaid unto him, *What is written in the Law, how readeſt thou? Luke* 10. 25, 26. Again, a certain Ruler asked him, ſaying, *Good Maſter, what ſhall I do to Inherit Eternal Life?* Jeſus preſently referred him to the Writings of *Moſes* and the Prophets, ſaying, *Thou knoweſt the Commandments; do not commit Adultery, do not Kill, do not Steal, do not bear falſe Witneſs, Honour thy Father and Mother*, &c. read *Luke* 18. Again, when *Philip* found the Eunuch, he did not take him at a ſilent Meeting, or at a Meeting, where there is not a Bible uſed in it, as in the *Quakers*; no, he found him in his Chariot: And, tho' alone, he had a Bible for his Companion, and *Philip* found him reading the Prophecy of *Iſaiah*: And being thus well occupied, God ſent his Servant to him, who, in order to his Converſion, began at the *SAME* Scripture, and preached unto him *JESUS*: And when the Eunuch was Converted to the Faith, he ſaid unto *Philip, See, here is Water, what does hinder me to be Baptized? And* Philip *ſaid, If thou believeſt with all thine Heart, thou mayeſt: And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God; ſo they both went down into the Water, both* Philip, *and the Eunuch, and he was Baptized.* Read *Acts* the 8th, which anſwered to *Matthew* 20. 19. all which confutes Quakeriſm. The Eunuch confeſſed, *That Jeſus Chriſt is the Son of God*; but *Will. Penn*, a Quaker, *utterly denies that the Perſon that ſuffered (at* Jeruſalem) *was the Son of God.* See his *Serious Apology*, &c. p. 146. *Philip*, in Obedience to Chriſt's Command, *Matth.* 28. 19. baptized with Water; *Will. Penn* affirms, *That Circumciſion is as much in force as Water Baptiſm, and the Paſchal Lamb as Bread and Wine.* See his *Reaſon againſt Railing*, p. 108. The *Eunuch* in his Devotion was reading the Prophecy of *Iſaiah*, the *Quakers* in their Devotion are found reading the Prophecies of *G. Fox, &c.* Oh! the Inconſiſtency betwixt the *Quakers* and the *Chriſtians*, it is ſo plain and manifeſt, that I would hope their Hearers will, at laſt, conſider of it.

And, to conclude this Head, I refer the Reader to my Book, *The Pilgrim's Progress*, &c. p. 162. *New-Rome Arraigned*, &c. p. 55. to 61. which shews the Practice of both the Jewish and Christian Church under the Law and Gospel. I next shall shew the Opinion of some of the Fathers: For tho' I am not Scholar sufficient to read them in the Languages generally Printed, yet I have taken notice of some of their Sayings, as quoted by our *English* Divines, and particularly the Author of *The Whole Duty of Man*, out of whose Works I shall transcribe some of the Ancient Fathers Judgments, touching the Divine Authority of the Holy Scripture, and the Excellent Use of them; not only to be read in Families, but both Preached out of, and expounded in, the Church of God, for the Edifying and Confirming all true Believers in their most Holy Faith, in Opposition to the whole Currant of the *Quakers* Testimony.

The first I shall mention out of this Author, is out of *Irenæus* and *Tertullian*; who having to do with Hereticks; who boasted themselves to be Emendators of the Apostles, and wiser than they; despising their Authority; rejecting several Parts of the Scriptures, and obtruding several other things in their Stead, have had Recourse unto Tradition, with seeming Preference of it unto the Scriptures; wherefore *Irenæus* in his Second Book, c. 47. where he tells us, 'That the Scriptures are perfect, as Dictated by the Word of God, 'and his Spirit. And the same Father begins his Third Book in this manner; 'The Disposition of our Salvation is no otherwise known by us, than by those, 'by whom the Gospel was brought to us, which indeed they first preached, but afterwards delivered it 'to us in the Scriptures, to be the Foundation and Pillar of our Faith; nor may we imagine that they began to Preach to others, before they themselves had 'perfect Knowledge: For after our Lord's Resurrection, they were endued with the Power of the Holy 'Spirit from on high; and having perfect Knowledge, went forth to the Ends of the Earth, preaching the Glad-tydings of Salvation; each, and all of whom, had the Gospel of God. In his Fourth Book,

Chap.

Chap. 66. 'He (*says my Author*) directs all the Hereticks with whom he deals, to read diligently the 'Gospel delivered by the Apostles, and the Scriptures 'of the Prophets; assuring them they shall there find 'every Action, every Doctrine, and every Suffering of 'our *Lord* declared to them.

Tertullian in his Book of Prescriptions, *Ch.* 6. 'It is 'not lawful for us (*said he*) to Introduce any thing 'of our own Will, nor make any Choice upon our own 'Arbitrement; we have the Apostles of our *Lord* for 'our Authors, who themselves took up nothing on 'their own Will or Choice, but faithfully imparted to 'the Nations the Discipline which they had received 'from Christ; so that if an Angel from Heaven 'should preach another Doctrine, he were to be accurs'ed. Again, *Ch.* 25. 'Tis Madness (*says he*) of the 'Hereticks, when they confess that the Apostles were 'Ignorant of nothing, nor taught things Indifferent, 'to think they did not reveal all things necessary. And in his 39th Chapter of the Prescriptions, 'We '(*said he*) feed our Faith, raise our Hopes, and esta'blish our Reliance with the Sacred Word.

Origen in the Fifth Homily on *Leviticus*, saith, 'In 'the Scriptures, every Word appertaining to God, is 'to be Sought, Read, and Discuss'd, and the Know'ledge of all things is to be received.

Eusebius expresseth himself in his Second Book against *Sabellius*; 'AS it is a Point of Sloth, not to seek into 'those things whereof one may inquire, so 'tis Insolence to be inquisitive in others; but what are those 'things which we ought to inquire into, even those 'things which are to be found in the Scriptures; 'those things which are not there to be found, let us 'not seek after; for if they ought to be known, the 'Holy Ghost had not omitted them in the Scripture.

Cyril of *Jer.* Cat. 4. 'Nothing, no, not the 'least Concernment of the Divine and Holy Sacra'ments of our Faith, is to be delivered without the 'Holy Scriptures, believe not me (*said he*) unless I 'give you a Demonstration of what I say from the 'Scriptures.

Theophilus

Theophilus of *Alexandria*, in his Second Paſchal Homily, tells us, 'That 'tis the Suggeſtion of a Diabolical Spirit, to think that any thing beſides the Scripture hath Divine Authority: And in his Third he 'adds, That the Doctors of the Church having the Teſtimony of the Scriptures, lay firm Foundations of 'their Doctrine.

Chryſoſtom in his Third Homily, aſſerts, 'That from 'the alone Reading or Hearing of the Scriptures, one 'may learn all things neceſſary.

Theodoret, Dial. 1. 'I am perſwaded by the Holy Scripture. And Dial. 2. I am not ſo bold to affirm any 'thing not ſpoken of in the Scriptures.

Tertullian in his Book againſt *Hermogenes*, *Ch.* 23. he diſcourſes thus: 'I adore the Plenitude of the Scriptures, which diſcover to me the Creator, and what 'was Created: And in the Goſpel I find the Word 'was the Arbiter and Agent in the Creation; that all 'things were made of Pre-exiſtent Matter, I never 'read. Let *Hermogenes* and his Journeymen ſhew, that 'it is (ſo) written; if it be not written, let him fear 'the Woe, which belongs to them which add to, or 'detract from, what is written.

Much more of this Nature I could recite, but this is enough to ſhew what Reverence theſe Holy Men bore to the Holy Scriptures, and how they valued it as their Rule of Faith: They did not call it *Duſt*, *Death*, *Serpents Meat*, *and Beaſtly Ware*, as our *Quakers* do; nor did they ſay, *That what they ſpake was of Greater Authority than the Scriptures and Chapters are*, &c. Oh no! For ſaid *Cyril*, *Believe not me, unleſs I give you a Demonſtration of what I ſay from the Scripture.*

Thus, Reader, having ſhewed the Difference between the Way and Manner of the Prophets, Chriſt, and his Apoſtles, Teaching, and the Way and Manner of the *Quakers* Teaching, in order to prove the Truth of the *Norfolk* Clergies Fifth Charge upon the *Quakers*; namely, *That the Light within*, as taught by them, *leaves them without any certain Rule, and expoſes them to many Errors and Blaſphemies*, &c. ſo in the next place I ſhall produce ſomewhat of the Effect of this their Doctrine.

Doctrine. For, ſays *Iſaac Pennington* in his Book, *The Fleſh and Blood of Chriſt*, &c. p. 29. 'There is not that 'need of publiſhing (or preaching) the other, (*i. e.* 'the literal Knowledge of Chriſt) as formerly there 'was: The Hiſtorical Relation concerning Chriſt is 'generally believed and received by all ſorts that pre-'tend to Chriſtianity; His *Death*, his *Miracles*, his *Ri-ſing*, his *Aſcending*, his *Interceding*, &c. is generally 'believed by all People. Again, *Sal. Eccles*, in his *Muſick Lecture*, p. 25. does plainly ſhew us, That by the *Quakers* Doctrine, as there is little or no need of publiſhing or preaching the literal Knowledge of Chriſt; reſpecting His Death, Miracles, Ariſing the Third Day; His Aſcending into Heaven, and His Interceding there for Sinners; even ſo in like manner is there no need of Chriſt's Ordinances, and other External Duties, which all Chriſtian Churches have ever held neceſſary Qualifications of a true Chriſtian: His Words are theſe; *For where they are* (*i. e.* Profeſſors of Chriſtianity) *I was*, viz. *in Performances, in Ordinances, in Family Duties, in Reading, in Prayers and Faſting*, &c. *But when that one thing*, (*i. e.* the Light within) *came, which was needful, I then began* (waiting in Silence) *to learn to be a Fool; inſomuch, that I durſt not give God Thanks for the Victuals that was ſet before me.*

Having thus given a Proof out of their Books, how needleſs it is, *Either* to preach the literal Knowledge of Chriſt; His Death and Sufferings; His Miracles and Reſurrection; His Aſcenſion into Heaven; and His Mediatory Office: OR the obſerving His Ordinances, which He Inſtituted and Commanded to be continued in His Church to the end of the World; I ſhall only add their Diſcrimination of the True and Falſe Miniſters, and that alſo from one of their noted Authors, *W. Smith.* See his *Primer*, p. 8. Child, *How may I know which are True Miniſters of Chriſt?* Father, *Why, they that are Falſe* (Miniſters) *Preach Chriſt without, and bid People believe in him, as he is in Heaven above: But they that are True Miniſters, Preach Chriſt within, and direct People to wait* (in Silence) *to feel him in themſelves.* See my *Pilgrim's Progreſs*, &c. p. 4, to 10. where I have evidently

evidently ſet forth that, AS the principal End and Deſign of their Silent Meetings: Thoſe Schools of Ignorance, was to wean, and to bring People off from the Articles of the Chriſtian Faith, and the Uſe of the Inſtitutions of Chriſt, which He ordained as Standing Monuments in His Church, and commanded the Obſervation of them by His Followers and Diſciples, ſaying, *Do this in Remembrance of me*, &c. *Go ye therefore, and Teach all Nations, Baptizing*, &c. SO alſo were theſe ſilent Univerſities adapted, to Mould and Square their Proſelytes, as fit Tools to ſupplant Chriſtianity, as by the whole Tenor of their Ancient Teſtimonies are plainly manifeſted; and they tell us they are not changed; nor do they deviate in any one Point from what they firſt held; notwithſtanding their late ſham Creeds, which they otherwiſe word, to ſerve a Turn: And for a more perfect Underſtanding of theſe, the *Quakers* Deſigns, Couched under their Jeſuitical Reſerves, I refer the Reader to a late Book, put forth by a Miniſter of the Church of *England*, Intituled, *An Antidote againſt the Venom of* Quakeriſm.

Francis Bugg.

F I N I S.

BOOKS wrote by Fr. Bugg, *ſince that, Intituled*, The Pilgrim's Progreſs, from Quakeriſm to Chriſtianity, &c. *where both that, and divers of his former Writings, bound up together, both in Quarto and Octavo, may be had, as on the Title Page.*

I. SEventy Queries to Seventy *Quakers*, *Sept.* 1698. never yet anſwered.

II. *Jezebel* Withſtood, and her Daughter *Anne Docwra* Publickly Reprov'd.

III. Quakeriſm expoſed to Publick Cenſure, *&c.*

Jezebel Withſtood,

And Her Daughter

Anne Docwra,

Publickly Reprov'd,

For Her Lies and Lightneſs in Her Book, ſtiled, *An Apoſtate Conſcience*, &c.

By *Francis Bugg.*

Friendly Reader,

THE great Buſineſs which this Woman has undertaken, together with her Approvers, *i. e.* their Second-Day Meeting, is to render *Francis Bugg* a poor Indigent Perſon; one that goes about a begging, p. 4, 6. a grand *Lie*; and *G. Whitehead* a Gentleman *Quaker*: But the way they have jointly taken is very Wicked and Scandalous; to diſcover which is my preſent Task, which I ſhall do, by extracting ſome few of her manifeſt Lies and Falſ-

hoods, upon which their whole Structure is built, and then leave the old Woman with her Incoherent Fables; and briefly thus, *viz.*

Lie I. p. 5, 27. in her Pamphlet, *Francis Bugg was* (says she) *but a poor Man when he came first among us:—He cannot prove that he had 30 l. a Year before his Father's Death.*

Reply. This is a Formidable Lie: For my Grandfather, *Francis Bugg*, died in *Anno* 1655. and gave me 30 *l.* a Year in good House and Land in *Milden-Hall*, as may appear by his last Will and Testament, which was then proved in the *Prerogative-Court* at *London*; and this was above Ten Years before my Father (*Robert Bugg*) died.

Lie II. p. 15. *He* (Francis Bugg) *also gave a Bond to make his Wife a Jointure of some part of his Estate.*

Reply. This also is a notorious Lie: For I never gave Bond to make my Wife a Jointure, nor did her Father ever desire it, nor in Reason could not, since he never paid me her Portion, which upon Marriage he promised; which was, to make her as good as any Child he had, yet I never got but 20 *l.* in Money, and that in 5 or 6 Years time: And I can still make it appear, that his Executor, my Brother *John*, owes me 100 *l.* if he will come to account, and pay his Father's Debts: I have often complained of this Injustice done me, but could never get Remedy, yet I should not have made this publick, had not this old Woman provoked me to it. His Name I shall forbear, yet add, that he was a noted *Quaker*.

Lie III. p. ibid. *He* (F. Bugg) *hath since sold his Estate to his Son, these things he has confessed to me and others.*

Reply. No Knight of the Post ever utter'd more manifest Lies: For I never sold my Son either House or Land, little or much, in all my Life; how then could I confess to her and others that which never was?

Lie IV. p. 26. Robert Bugg, *his Father, dwelt with him some Years after he married; he rose from Dinner one Day, and went out, and was found drowned in Water, where he had no occasion to go to that Place, as* F. Bugg *and his Wife related.*

Reply. Here is Lie upon Lie, four Story high. 1. My Father never dwelt with me a Week since I marry'd, much less *some Years*. 2. He never SO rose from Dinner. 3. Nor was SO found drowned. 4. Nor did I or my Wife ever

SO

so relate it, nor could we, since it was never so, as by her suggested; and therefore I would have her and her Abetters and Approvers look into the 56 p. of her Book, where she says the Devil is the Father of all Liars, that so they may see whose Children they are. She was accounted by them that knew her to be a Proud Haughty Woman, and a great Liar; but now *Experientia Docet.*

Lie V. p. 31. she reciting that part of a Letter she sent me, wherein *G. Whitehead* was by the honest *Quakers* suspected to be a Jesuit, as cited by me in my *Pilgrim's Progress*, &c. p. 25. she deny it to be hers. Again,

Lie VI. p. 35. She recites part of one of her Letters, which treat of the *Quakers* Common Bank or Fund, which she then was as much against as my self, as cited by me in *Pil. Prog.* p. 58, 59, 62. and in my Book, *The History of the Rise, Growth and Progress of* Quakerism, *&c.* p. 148, 149. Both which she denies to be hers in these Words, p. 32. *This Letter* (says she) *is a meer forged thing, I never writ any such Letter to him.* P. 35. *This Letter I have disowned, with a Certificate to prove it false*, &c.

Reply. I do affirm I have both the Letters still by me, and that they both are of her own Writing; and this I offer to prove, or publickly burn my Book, on Condition that *G. Whitehead*, her late Gentleman Quaker, and she will engage under their Hands to burn her Book, in case I do prove it, as aforesaid. Surely *Quakerism* is come to a low Ebb, since they are thus forced to make Lies its Refuge. This puts me in mind of a Passage of Father *Penn* in one of his Books, *i. e. Error is only upheld by Error.*

Lie VII. p. 36. F. Bugg *was not the Author of some part of his 20th Book*, meaning my *Pilgrim's Progress.*

Lie VIII. *p.* ibid. *He* (F. Bugg) *was seen at* Oxford *at the same time, when this Book was about Writing.*

Lie IX. p. ibid. *He was* 16 *Weeks from home when his Book was writing, only he came home some times for a Night or two.*

Lie X. p. 37. F. Bugg *says in his last Book, that* Oxford *exceeded* Cambridge *in their Bounty to him.*

Reply. 1. I wrote every Line of that Book my self. 2. I never was in *Oxford*, during any time of the writing of it. 3. I was in *London* Three Months when I wrote that

Book, but never came home a Night all the time. 4. I never printed, That *Oxford* did exceed *Cambridge* in their Bounty, nor has ſhe ſhown in what Page it is, nor can I remember or find any ſuch Paſſage: I obſerve her to Mark therein, and I gueſs at the Deſign of it, but I ſhall not gratifie her in what ſhe'd willingly have, ſince in all Reſpects ſhe is a notorious *Liar*, which to ſhew, is the Subject of this Diſcourſe, that the World may ſee the Nature of the *Quakers* Repeated Anſwers, boaſted of in the *Quakers Modeſt Obſervation to the Parliament*, as in p. 45. herein, and alſo from thence gather the Reaſons why the *Quakers* at *Weſt-Dereham* refuſe to own their Books, and defend themſelves, notwithſtanding they firſt gave the Clergy a Challenge to bring in their Charge: And indeed this very Diſcovery of their way of writing, may be a ſufficient Refutation of their late Book, intituled, *The Defence of the People call'd Quakers, being a Reply*, &c. Printed 1699. For as never was a People more confuted, ſo there never was any Hereſie had the Impudence to *Lie*, *Diſſemble*, and *Prevaricate* from their own Words, their own Writings and Preſences, and to wrong all People they controvers'd with: For Jeſuit-like they ſtick at nothing, their Second Day Meeting have a Diſpenſation ready; they have Power to *Bind*, and to *Looſe*; they have Authority to *Lie* and *Diſſemble*, and all Infallibly. But to the Matter, elſe I ſhall exceed my Half Sheet, which I am willing to winde up this old Woman in.

Lie XL. p. 37. *There are Verſes, which* F. Bugg *ſays I writ of* G. Fox; *this is falſe.*

Reply. I do now offer to prove it true upon her: I have the Manuſcript ſtill by me, and I never added one material Word, otherwiſe than 'tis and has been uſual with Mr. *Criſp*, Mr. *Keith*, and others, who have ſometimes alter'd a Word, in Correcting the Preſs for me: But the Matter was nevertheleſs mine; and poſſibly to make her Verſes run ſmooth, I might, when I Printed them for her, put in a Word; but of this ſhe never ſhewed any Diſlike till now, tho' I Printed them in *W. Rogers*'s Book, ſtiled, *A Second Scourge for* G. Whitehead, *&c.* as I remember about 12 Years, or more, ſince; and Mr. *Criſp* and I have *Letters* of hers ſtill by us, which, it may be, may fill another Half Sheet,

Sheet, but I would not bestow much upon this craz'd old piece, which is now creeping into the Unity of the *Quakers*, and no way was to be found, but to make *G. Whitehead* a Gentleman *Quaker*, and to tell a few innocent *Lies*, to uphold their tottering Cause.

Lie XII. p. 40. Sam. Cater *does affirm he never had his Timber again.*

Reply. This is a *Lie* in *Anne* or *Sam.* or in both: If I find it under his Hand who had it, who sold it, and the like, then will I produce my Proof; for I love to discover *Hypocrites* and *Liars.*

Lie XIII. p. 13. Fr. Bugg *Conformed to the Church of* England 1684. *for fear of the Statute of* 20 l. *a Month.*

Reply. I deny it, and charge it as a *Lie*: I believe I did go into a Church in 1684. as some Churchmen may go into a *Quakers* Meeting, to Try and Examine, *&c.* but I did not go to Church, at home, in Conformity to her, until 1685. for I well remember I went to Church more than a Year at a distance from home, to give my self Satisfaction in my Conformity to her Doctrine and Discipline, and in all that time I do not remember that ever the fear of 20 *l.* a Month came in my Thoughts; nor was there Occasion for such a fear; let her produce one Instance of 20 *l.* a Month after 1685. suffer'd for not going to Church; so that her whole Story thereabouts is like the rest of her *Lies.*

Lie XIV. p. 27. *He* (F. Bugg) *was a Presbyterian when he came among the Quakers.*

Reply. This is another *Lie*: I never was a Presbyterian, nor so called, nor my Father before me: but if I had, so I had not turn'd Quaker, what Crime had it been?

Lie XV. F. Bugg's *Grandfather was a poor Boy, bound out to the Wooll Trade by the* Docwra's.

Reply. This is another *Lie*: Nor was he of my Trade originally, nor did I ever hear or understand that he was a poor Boy, but have often heard that his Father gave 24 *l.* with him to a Blue Clothier in or near *Colchester*, which was then a good Sum, as well as a good Trade, and he lived well on it: And first he was born Heir to 14 *l.* a Year; what Money he had I know not:

not: But this I'll tell this Venomous Woman, that he was a Man of as good Name, Fame and Estate, as any *Downe* I yet ever knew. He had Four Daughters, which he gave 300 *l.* Portions to. He had Three Sons, to whom he gave little less than 400 *l.* a Year in House and Land from first to last: And when he died, he gave Additional Portions to all his Grand-Children, which were very many. I had Six Sisters; and he gave me 30 *l.* a Year, and each Sister 5 or 6 *l.* a Year, in House and Land, which was worth more than 1000 *l.* He gave all his Great Grand-children a Legacy; as also the Poor in Four Towns, and to every Servant he kept. He was a wise Man, and endued with a good Understanding in the *Law*; and chosen often Arbitrator between Men in difficult Cases: And why this Venomous Woman should thus detract from HIM, that was every way HER Superior, I cannot tell; only this, she's overgrown with *Pride*, and possess'd with a *Lying Spirit*, even the *Spirit of Quakerism*.

Lie XVI. p. 42. *My Aunt said* G. Whitehead *was a Gentleman born, & brought up so; and call'd him the Gentleman* Quaker.

Reply. This must needs be another *Lie*. 1. Do Gentlemen live in a poor Cottage, standing on Mud Walls, not worth 50 *s.* as G. W. did, as I am credibly inform'd by a Person of Note that saw it. 2. Do Gentlemen's Sons walk about the Country on foot, and live upon Alms, as he did. And 3*dly*. A Scholar he was not, as may be seen by his early writing, which I have seen in Manuscript; as also by his Book, Jacob *found in the Desert Lands*, &c. I do not say but he might have learnt his Accidence, as many poor Boys do. But now, to merit the *Quakers* Favour, and to get her *Lying Pamphlet* licensed, she has stiled him the *Gentleman Quaker*: A fine Jingling Name, by Yea and Nay.

Lie XVII. p. 17. *And now Liberty is granted, we stand upon equal Terms with our Oppressors in Religious Matters.*

Reply. I deny it; and the *Law* tells you that this is another *Lie*; tho' indeed your Impudence, and known Antimagistratical Principles, leads you into some Practices beyond what the Establisht Church can legally do:

do: But remember you stand but upon your good Behaviour; do not boast too fast of your Equality with the Church of *England*, who oppose your Errors.

Lie XVIII. p. 40. *If Friends were so charitable, as to send* S. Cater 10 *l. to help to pay his Debts, or to carry on his Trade, they did well in so doing; better than* F. B. *in upbraiding him.*

Reply. I deny that the 10 *l.* was sent him on that Account: No, it was sent him as a Reward for his Pretence of suffering 20 *l.* when in Reality he suffer'd nothing. But suppose it was sent him, to help to pay his Debts, as you say; do you therein keep to an even Balance, whilst you condemn that in the Clergy you commend in your selves? And when did they or I ever account *Sam.* a Beggar, an Indigent Fellow, a *Judas*, a Man of a desperate Fortune, *&c.* because you supply'd his Need, and helpt to pay his Debts? But how came you to be so bold, as to meddle with the Bishops Certificate? Tho' therein you did me a Kindness; I do not say on purpose; no, 'tis manifest what your Design therein was; but accidentally it is so, and quite overthrows the Drift and Design of your Book, since I hope 'tis of more Credit with all good Christians, than your False and Pernicious Libels: But you nibble at it like Rats, or like a little Cur that lays hold of a Bone, in which his Teeth makes no Impression. And now I'll leave off counting your *Lies*; as for your Story in p. 51. about the 15 *l.* Fine, and 5 *l.* which I receiv'd for my Charges for prosecuting three Appeals, I send you to my Books for an Answer, *i. e. The Painted Harlot both Stript and Whipt*, &c. and *Reason against Railing*, &c. where all your Allegations are fully answer'd, and the Point fully clear'd. And whereas, p. 53. she seems to believe that I never lost 32 *l.* by the *Quakers*, but I can tell her I have lost by them near 300 *l.* but when Men pay what they can, and therein shew an Honest Moral Principle, I am not apt to upbraid them by Name in print, tho I could not well omit *Tho. Plumstead*, who run away, and paid me never a Penny; and as I was told, convey'd away too by his Brother *Clement Plumstead*, at the Cross-Saws in the *Minories*, (a noted *Quaker*)

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on purpose to wrong me and others; but if I were minded to draw a black Line over *Quakerism* on that Head, and to enlarge on other Heads, I have but just hinted, (and that too upon just Provocation) I do tell you that I could make that Discovery, which the Cobler of *Gloucester* is an Ass to; nay, and go no further neither than your Writers and Preachers, notwithstanding your Pretence to a Sinless Perfection, and thereupon make no Confession of your Sins to God; as elsewhere I have largely (yet truly) set forth. But to conclude.

Come on, Cousin *Deceit*, (for so I'll call you, since we had the Misfortune to have such a Liar drop into our Family) let's reason a little, and I'll tell you, I was not so poor when I came amongst you, as you render me; and that no Man in our Country laid himself more out, both as to Imprisonment, and Fines, for Meetings; nor a Man, that I know of, that entertained your Teachers more, nor at greater Expence, Cloathing some, and putting Money into the pockets of others: Your Brother, *Giles Barnadiston*, would have scorned to have dipt his Pen in such muddy Ink as you have done; for he and his Wife (your Sister) have been often at my House; sometimes near a Week together; and sometimes your Brother, *Francis Waldgrave*, I think, as their Serving-man; and all freely, and not grudging, as *P.* 34. you basely Insinuate, and with a bold-fac'd Lie into the Bargain, *i. e. That I told you so.* This piece of Impudence is too frequent with you, if you consider your Age. But had you not wrote this *Lying Pamphlet*, *G. Whitehead*, &c. would never have forgiven you, for writing so much against their *Bank*, their publick *Fund*, which you call their *Dagon*, &c. But notwithstanding all these Lies, to serve a Turn, and to get into Favour again with *G. W. &c.* yet I almost think for the sake of their Truth, which is sensibly touch'd, when the World's People get Knowledge of their Immoralities, I still think that *G. W. &c.* must turn this She-goat out of their Heard, unless she'll bear a Faggot, *&c.* But let her then blame her self. I must leave her to the Fate she brought upon her self, by her *Lies* and *Lightness*.

Apr. 9*th*, 1699. *Francis Bugg.*

FINIS.

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